



THE  
JOURNAL OF  
JULIUS ROSS

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# THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN  
UNDERSTANDING OF HUMAN CONDUCT

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VOLUME VII

JANUARY, 1920

NUMBER I

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## ORIGINAL ARTICLE

### AN ANALYTIC VIEW OF THE BASIS OF CHARACTER<sup>1</sup>

BY DR. CONSTANCE LONG

OF LONDON

I am not proposing to take up the subject of character as a general question, but to limit myself to a certain narrow psychoanalytic view of it on the basis of sex.

We are at an epoch in history when there is a crying need for good citizens. By good citizens we mean people of valuable character; we cannot change the human material at our disposal, but we can make the most of the least of it. It is quite certain that we have within us all that we need for the well-being of ourselves and the world at large but it is not all come-at-able. It is of deep concern that the character of the rising generation should be developed to its full measure, to meet the demands of the problems of reconstruction. New times demand new characters in a sense. This is possible because character is the perpetual acquisition of something that is at all time incomplete. Its first requisite is that it should be capable of growth. Like a tree it must bend in response to external storms while at the same time it strikes its roots deeper into the soil.

The effect of character is seen in reaction to life. It is of the essence of character that one may calculate more or less certainly on the way a given man will respond to life's demands. But we are subject to surprise, we find action sometimes exceeds our expectations, and quite as often disappoints them. If we look for a moment at the outside world we get a hint of these surprises. The war has demonstrated a great amount of heroism, of patient self-sacrifice, of endurance, of tireless discipline and devotion to duty. There

<sup>1</sup> Paper given at the International Congress of Women Physicians, New York, October 3, 1919.

is also witness to love of home, pity for comrades and enemies, under conditions of mere animal impatience, sometimes almost orgies of vice, complete undiscipline, total disregard of loved ones, and violent expressions of vindictiveness and revenge.

Any emergency in life may call out such passionate feelings. The making of war or peace are only examples of special emergency, where rapid changes of thought and habits are involved. Of all the factors that give rise to unexpectedness none are so influential as unconscious sex-motives. National action is individual action multiplied a thousandfold. If we concentrate on the intensive study of only one man we come to understand the general springs of conduct. But to understand this one man we must study not only his conscious, but his unconscious mind.

The psychological view forces us to realize that the unconscious side of the mind plays a far larger part in our actions than is generally supposed. The unconscious elements of the man's mind may be antagonistic to the conscious elements, and the inner conflict, though altogether unknown, may be so severe as to frustrate the best intentions. St. Paul exclaims poignantly: "I find a law then that when I would do good evil is present with me." It is the examination of this law of the unconscious that has led me to think that the sex basis of character I am about to put before you is of vast importance.

I am taking it for granted that the outline of the theory of the unconscious mind is known to you. But for the sake of clearness permit me to give a very brief résumé of some conceptions regarding it.

It comprises the general mental dispositions which are not only a personal inheritance but an inheritance of all the ages. It becomes the receptacle of all the memories of experiences in an individual's life that are no longer wanted in consciousness, and also of the memories of phantasies and dreams, and of abortive or full-grown thoughts and feelings. Not only does it belong to the past, but to the future, for it contains all that germinal material which will later on exhibit itself in consciousness.

Dr. Ernest Jones, summarizing Freud, describes the unconscious mind as having six characteristics.<sup>2</sup> "Firstly it is the result of repression. This repression occurs because the unconscious mental processes are of a character that is incompatible with the civilized conscious personality. Secondly the unconscious is dynamic in its

<sup>2</sup> Papers on Psychoanalysis, 2d edition.

nature, the processes are conative in type, conveniently described as wishes. Thirdly it is the home of the crude instincts. Fourthly it is infantile in character, and persists in an unchanged manner throughout life. Fifthly it ignores moral standards and is illogical. Sixthly it is sexual in character, and the sexuality is of a crude and infantile type."

This description of the unconscious though true so far as it goes is to my thinking a depreciative and partial one. Nor am I fully in accord with Dr. Lay's view of it when he portrays it as a mighty Titan whose demon forces we can and must harness to our uses, but whose tendencies are mainly mischievous. But while the worst that has been said of the unconscious, represents some of its aspects, it has many others. It is the source of intuitive knowledge, and origins of religions. It is the germinal place of mental and emotional forces, it is a chaos of infinite resources, it is the home of all that afterwards through elaboration finds itself in consciousness. It is in the conscious that the moral judgments are formed, but it is from the unconscious that the representing dreams and phantasies are produced, and these, when interpreted and understood, are of a nature that reveal rather than obscure the harmonies of life. They reflect, as Jung has pointed out, the psychological state of the dreamer. The character of these phantasies is so discriminating that we are forced to concede to the unconscious a morality and logic of its own. The same psychological functions of thought and feeling work, but in a different medium. Seeing that the unconscious mind is one with the conscious it is unlikely that its attributes are wholly different.

With this view we are encouraged to steer past "the rocks of asceticism and the whirlpools of sense" to the very sources of our being. The question is, can we find our true orientation in the midst of the phenomena of the unconscious, and accepting not only our significance and relative ignorance, shoulder the responsibility this new line of research imposes upon us? Through the study of the unconscious mind we have a new approach to the universal storehouse of wisdom. We penetrate the depths that existed before all philosophy or science. Perhaps the discovery of the technique of the unconscious, that is, dream analysis, is the greatest discovery of our time. It is, however, a very young science, and born with all the possibilities of growth and error. It has been claimed as a merit that Freud's theories were launched in an almost perfect state, and that practically nothing of importance has been added to

them since. While doing homage to the master mind of Freud, I see neither merit nor truth in this claim to perfection. Whilst so far as I know Freud has said nothing that can not be scientifically maintained, he has said far less than the whole truth. Contributions of great importance have been added by other schools. But when all is said, it is Freud's genius that has given us the key to the unconscious and a method of highest value. He has not given us the unconscious, except in the sense that Christopher Columbus gave us the New World. What we have already found there bids us be humble about the whole contents. It also bids us remodel certain of our ideas in accordance with our findings. We may not ignore what we know from fear of what we may yet have to know. Psychoanalysis, as all the portents show, is destined to permeate medical practice and educational systems, and it is in recognition of this fact that I ask your attention while I put before you some of the fundamental bases of character that lie in the elemental constituents of sex.

I must ask your consideration for a moment of an analytic concept of Libido. "Freud" used the term libido to indicate sexual desire and longings in all their respects. Its connotation corresponds to that of the word "hunger." The American psychiatrist, Putnam, uses the word "craving" as the nearest English equivalent. Claparède calls it "interet"; others have tried "psychic energy" but all these terms lack something. I once thought when I heard Professor Murray lecture on the Stoic Philosophy that the missing word was "Phusis," but even that does not altogether fit, since libido may be applied to destructive processes as well as towards growth. Hence I come back to the word libido, using it in Jung's sense, as applying to any passionate interest, or form of life force.

His is an energetic conception, which supposes a hypothetical stream of force of which the embryo is itself a manifestation, and which accompanies the individual throughout life. It is essentially vital impulse, dynamic in character; it is source as well as stream. In the course of life there is a determination of libido to any point of need. It is available for every purpose of growth and development and repair. It can penetrate every recess of man's being. It can be in the conscious or unconscious. Like physical energy it is incapable of becoming more or less, hence the question of its application and availability is of utmost importance.

One may think of libido in terms of man-power. An attack is going on at the Western front, it is to that point the man-power is



sent, representing the available libido. More and more may be required, and so long as more is available the front is held, but not without weakening and risks at some other spot. Hence there is need for adaptability. Very much depends not only on the quantity of man-power but on its mobility. So it is in the psychic realm. There is plenty of libido if only we can make it available for our purposes. We might think of directed libido as "will," and yet it is not only will, for libido is mainly undifferentiated desire and creativeness. The desire and will elements of libido are often in opposition. When such a conflict takes place in consciousness it leads to mental change, to education. When the stream of libido is applied mainly to the unconscious, phantasy-weaving gains a too great relative value. Day dreams, absent-minded acts, slips of the tongue, aberrations of conduct are indicative of its location. In such case nervous symptoms, morbid fears, and inhibitions may arise accompanied by a great accession of self-consciousness.

Such deflection of the libido streams brings about partial or complete splitting of consciousness. Minutes or hours pass by without leaving proper traces in consciousness. When our pupils or patients are full of day dreams, we may be sure their interest is not with their work, and that their libido is flowing in regressive channels. They are mis-using imagination and its fictions to compensate for the present difficulties of life. Such a regression of libido most often occurs when new responsibilities have to be assumed or when special new adaptation is required, as when there is a change from home to school, or from college to business corresponding with a change from peace to war in national life. Emotional problems with a loved or hated parent, or teacher or companion, are sufficient to bring about a breakdown in specially sensitive persons; this is particularly the case when the cause of the conflict is mainly unconscious.

Day dreams have another significance, and one which must not be overlooked by the physician or teacher. They often occur when the child or adolescent wants to know something which he feels unable to ask.<sup>3</sup> Sometimes he is hardly aware what he wants to know. The greatest problems of life at this epoch center around sex. If from timidity or repression he is unable to satisfy his intellectual or emotional needs, he falls back upon imagination, and by this means apprehends what he can, and invents fictions where thought and feeling fail to instruct him. This is the time when regressive tendencies appear, to which I shall refer in due course.

<sup>3</sup> See "The Psychic Life of the Child," Jung's *Analytical Psychology*.



The next step in the present study of the basis character is to be found in a consideration of the bi-sexuality or hermaphroditic character of the human being. There is no exclusively masculine man or exclusively feminine woman. Each bears traces of the other sex, not only physiologically but psychologically. The importance of this well-known fact is not sufficiently realized. For some five weeks of pre-natal life the human embryo appears to be undifferentiated as to sex. So far as we know it could become either male or female. A few weeks later rudimentary organs are formed of an unmistakable character. At birth the child, whose sex organs are now fully formed for later maturity, is still psychologically undifferentiated. If the boy and girl are dressed and trained alike, several months will elapse before casual examination will inform us of the child's sex.

In mature life each sex does under certain conditions display what are somewhat arbitrarily distinguished as qualities belonging to the other sex. Under war conditions this capacity is an asset of extraordinary value. It is not only that a mixture of sex tendencies is present, but there is also an amount of available libido which gives a certain capacity, even zest, for the performance at each other's relegated task. This comes out in the play-instinct, as every one knows who has anything to do with the preparation of school and college plays. There is no lack of enthusiasm for playing the rôle of hero or heroine by a person of the opposite sex.

We have already briefly touched upon three aspects of the basis of character—

First, the existence of the unconscious mind, with its contribution of unknown motive.

Second, the presence of psychic energy designated libido.

Third, the bi-sexual predisposition of every individual.

Further light is to be obtained by a consideration of the normal components of sexuality itself. It was Freud who first described clearly to us that the normal sexual impulse has a threefold character of auto-erotism, homo-sexuality and hetero-sexuality.

Auto-erotism is that love of self to which a portion of the libido is devoted. It is manifested in various ways ranging from the bodily instinct that expresses itself in masturbation, or the psychic equivalent of self-centeredness, sexual phantasies and Narcissism, to the sublimated purposes of self-discipline, self-valuation, and self-realization involving complete autonomy.

Homo-sexuality is love for one of the same sex. Its tendencies

are manifested on different levels of development or mental culture. It can show itself in the instinctive animal form of mutual masturbation on the appetitive stage, or in the rational and purposive stage in conceptions of brotherhood, mutual aid and noble friendship.

Hetero-sexuality is the recognized normal sexuality, love of the other sex. It covers the phenomena of seduction and prostitution, no less than the best expression of love in mutual consideration between man and woman, family love, and provides some of the highest motives of citizenship.

We have been accustomed to call the first two components abnormal, but when these tendencies are submitted to scientific research we find them to be just as essential in the make-up and development of the individual as hetero-sexuality itself.

Plotinus had the idea that the soul in its desire to develop itself separates itself from the Divine Universal Soul, and descends into generation, in order that it may by reason of its sojourn in the inferior body individualize itself. In a similar way the process of individuation belongs to our mundane existence. At any moment the soul, or the individual is in danger of being entangled in the web of life, and nowhere is there greater danger than from unrecognized sexuality. The more so that the way of redemption lies through sense rather than in spite of it. We should seek to make the best of both worlds, and no longer repress but rather express what belongs to our vital animal processes.

We dare not despise sense, for that of which we take too little heed has a dangerous way of tripping us up. We must bring our lofty conceptions down to bear upon humbler nature, thus raising it into the human sphere; make fullest use of all the powers that are ours by right. In this sense we must approach the question of sexuality, and detaching ourselves from the preconceived feeling of conventional morality, which at present are simply ours by adoption, regard the subject anew that we may differentiate our attitude towards its components and find out what is actually going on in ourselves and those round about us.

Auto-eroticism. Let us now turn our attention to the sexual trends in greater detail. The auto-erotic component is the first to develop. The infant starts life as an entirely ego-centric being. For him the objective world does not exist save as an extension of his own consciousness. "With no language but a cry" he brings about changes in his environment. He apprehends the universe through his own body, which is necessarily of unique importance to

him. He incidentally and naturally finds certain pleasure zones in it, which again in turn quite naturally lose their interest for him in consciousness. At times his bodily functions attract his attention. His body is close to him—his nearest plaything. Therein are mysterious processes, his own creations, and objects on to which he projects his phantasies. He is busy constructing the germs of thought out of his experiences. In dreams of later life excreta not infrequently form symbolic material for dreams. This is a revival of infantile phantasies and pleasures which have a certain analogical appropriateness for the immediate problems of later life. Under analysis it is seen how these inferior nature things have become the bridges to superior things. We are making bridges by means of the phantasy function so long as life lasts. The child no less than the adult has an implicit working theory of the universe. He evolves his thought out of his phantasies. Just as the dream or phantasy abstracts itself from the general unconsciousness, so later thought abstracts itself from phantasy, and losing its subjective character gains an objective expression. As the child grows the libida devoted to auto-erotism becomes differently directed. He strives to make himself a "little man." He goes on in the direction of the educational push, to establish himself as a person who can feed himself instead of being fed, can present a clean or a dirty face, can please or displease, and gain smile or frown from others for himself. So he obtains a certain power over his environment and realizes that many an infant joy is sacrificed to maintain it. Thus the auto-erotic tendency is more or less sublimated into self-love and self-development. In later life this sublimation is necessarily much more consciously carried out. Not all the auto-eroticism, however, is sublimated. Some is repressed into the unconscious, whence it reënters consciousness in various ways, supplying an emotional tone not always capable of an obvious explanation. Time forbids us to go into the subject of repression, save to say that the reason for it is to be found in the battle of the higher over the lower self, and the great difficulties life presents. Throughout life the sublimated auto-erotic tendencies are of highest value, being embodied in desires for knowledge, for excellence in sport, of work, for "creation out of the self." We could ill spare this component from the sexual trinity none the less that it plunges us into many pitfalls on the path of life.

It is common at various epochs when the difficulties in life are very great, and health and courage or understanding is lacking, to

get a crop of auto-erotic practices breaking out; this is similar in appearance though different in meaning from the passing infantile masturbation which usually becomes latent very soon after it appears. Whenever the tendency manifests itself later it implies a regression of libido, that is a return to a former and no longer appropriate mode of adaptation. These habits should not be regarded too seriously. They should rather serve as a sign that something of significance is going on in the psychic life of the child or youth. Now is the opportunity to find what is causing the block in the mental or emotional life. These practices are always accompanied by a sense of self-depreciation and feeling of inferiority and guilt. At such times the ready-made moralist is apt to come down upon the delinquent with crushing force, driving him further into himself, and the slough of his own despair. But what we have is after all a creative tendency that has got off the lines. The practice is symptomatic, and may not indicate a sexual need, but may be a surrogate for another need. Almost all normal persons not only incidentally and transiently as in babyhood, indulge sporadically in auto-erotic practices, or at least in auto-erotic phantasies (autistic thought) which have the same significance.

It is Nature's way to teach us from error as well as from truth, and many a neurotic fear would be avoided in later life if we would study this problem again from the beginning. The cruel threats that are used to stop masturbation are in themselves a cause of much needless suffering. "Shall I become insane?" "Have I done myself irrevocable harm?" are questions not rarely put to me in my consulting room. As I have said before, these habits sometimes arise when the child has a personal problem for which it is desirable to find another answer.

Next we pass to an even more delicate problem—that of homosexuality.

This subject has been brought before us in England recently by two very able novelists. Miss Clemence Dane's story of a girl's boarding school called "The Regiment of Women," and Alec Waugh's "Loom of Youth," dealing with a boy's public school life, have given us to think furiously. It is a strange phenomenon that in the professional classes our problems often have to be brought home to us from the outside. That these books and others of like character should have appeared now is a sign of the times for those who can read portents.

The European War has had the effect of separating men and

women into masses of their own sex. It has produced tremendous emotional problems of every sort. It has torn youthful civilians from home and normal conditions of life, and placed them under conditions where the ordinary moral notions are entirely reversed. Months of segregation as in camps, barracks, on ships, and on expeditions, is not a new thing, but it is accentuated by being experienced on such a huge scale. We have already a few obvious legacies from these cataclysmic times. There is a mass of venereal disease, a great outbreak of hysteria and other psychoneuroses among men, and not least there is a shortage of some ten million men in Europe. At such times homo-sexuality is bound to make its appearance as a problem for humanity.

Something else has been happening. Women have been obliged willy nilly to do men's work in engine yards, in munition factories, on the land—in every field in fact of industrial and professional life. Something male in a woman's psychology has been called for, and we have seen there is a latent sex-element which enables her to respond. In fact, the regulation tasks of the sexes have been completely mixed, for in many camps and hospitals the women's work has been done exclusively by men.

If homo-sexuality crops up at such a time, as my foregoing remarks show, its existence is not new. Perhaps the necessity to accept and consider it as one of the problems of our times is new. Franker discussion of all sex problems has made it possible to consider it here today.

Homo-sexuality then is love for member of the same sex. It begins at home among brothers and brothers, sisters and sisters, and has always united mothers and daughters, fathers and sons in bonds of friendly love. This useful emotion is emphasized in school and college life, and not excluded from existence and importance by the fact of co-education. It has great value in promoting *esprit de corps*. It can act against imposed discipline, for it sometimes unites and strengthens the class against the teacher. Where the teacher is hated and friendly bonds between the scholars are relatively strengthened, because it aids the spirit of revolt, or renders servitude less intolerable. It has been historically significant in times of slavery. It has a personal value. It is the beginning of lasting friendships. It is a way in which humans find some of their relations with each other and society. A spoiled child, intractable at home, often accepts without question the discipline shared, or indeed administered by school fellows. The education children give



each other on this basis is no less important than that which they receive from their parents and teachers.

Through juxtaposition the love problems that are suitable to the age are experienced and must be solved on the basis of childhood and adolescence. The young ones must be allowed to go in the direction of their life's currents, helped, hindered, and warned, by the wisdom, not the prejudice of the parent or teacher. It is for the seniors to study the problem in all its bearings, and take a constructive attitude towards it. "Young, all lay in dispute; I shall know being old," says the sage. What is wanted here is understanding between the generations; more confidence and less hostility between the two. Personal friendships which are fraught with such fair promises have their dangers, too. The erotic element is capable of taking concrete and undesirable forms. Here, too, the heavy hand of conventional morality comes down with excessive tyranny, and boys particularly, and more rarely girls, are sometimes summarily expelled from school for an error they but half understand. Some promising careers have been wrecked this way, and love, which is such a valuable teacher, has been tortured into a demon shape.

Such punishment either makes rebels, or it plunges the culprit into the abyss of self-depreciation. It fastens a reputation—which is apt to stick. It turns a tendency, or a normal component of the sex life, into a fixed form of a kind that does poor service to the race or individual.

Here again error presents an opportunity to those who would teach.

This problem cannot be considered only from the standpoint of the scholar. Teachers are concerned with it. Whether we like it or not boys and girls pour upon teachers of the same sex an amount of such love. It is natural. It is a kind of love that has a purpose to serve at this age. By its ideal character, by its very aloofness, it tides the scholar over many a difficult place. It gives a standard to live up to; for it is a rank folly to think the young are fit to act in every emergency, or can know at all stages what is best for themselves. They need models, and good ones; otherwise they will create them out of the unconscious.

What is important is that the teacher should be sure of his own ground, and should unite in his conduct the wisdom of the serpent with the harmlessness of the dove.

If the hetero-sexual love is stimulated too early and too severely

it means a cutting short of a different kind of emotional experience more suited to the age of the individual.

In the "Regiment of Women" the situation is drawn with great skill. Clare Hartill, ambitious for her class and for the success that reflects the glory of the teacher, used the devotion she had the gift to inspire, for the purpose of power. She could not live without a sensation, and obtained it from the erotic love of younger teachers and scholars. One of her pupils in an access of emotionalism throws herself out of the window. The story of a young girl's suicide is rare, but it is not unsupported by fact. The love was not recognized for what it was, neither by Clare Hartill, nor by her admirers. She could not have faced the word homo-sexuality. Nor could the Principal and her fellow teachers have allowed things to reach such a pass had they analyzed the situation.

The picture in the "Loom of Youth" is different. There a situation of conscious homo-sexuality among school boys is disclosed. One of the boys who happens to be caught is expelled. Sexuality is much more conscious among boys than among girls. It is equally important and prevalent in both sexes. To ignore it among girls, and to punish it so cruelly among boys is equally unfair to the young.

Do we treat it in this way because it saves us from thinking about a very difficult problem? Thought requires that we should each find our orientation to the problem. To do this we must examine the content of our own sexuality, both conscious and unconscious. In this way we gain an insight that gives us understanding and wisdom in dealing with others.

How far may we use this natural tendency in education? Do we not find a good report between a teacher and his class of highest value? Can we not educate much more easily those who love us? If this is so, shall we close our eyes to our responsibility, or fearful of the god Eros shall we clothe our discipline in unremitting sternness or tyranny? Must we not, on the contrary, shoulder our responsibility? The children watch us. They begin to behave to their problems as we do to ours. Where we are reverent and frank they will also be reverent and frank. If we are prudish and repressed they will imitate us. When we are carried away by undisciplined feelings of love or power, they will be only too quick to let erotic emotions and the desire to impose personality play havoc with their lives, a havoc which has more than a temporary influence.

The dangers of mishandling this problem are very grave. To



class a youth as homo-sexual is to put him into a category to which in all probability he does not belong. In this way we manufacture homo-sexuals. It is even a question whether people who are exclusively homo-sexual really exist. I think they do. But the majority so-called are so because the libido which might have gone on to the further hetero-sexual stage becomes fixed in this immature and regressive form, so that the highest type of actual love in an individual case never outgrows this character, and difficulties, which are estimated as "insuperable" are experienced in loving a member of the opposite sex.

The homo-sexual tendency may become "fixed," because in the absence of personal effort and development, it is the easiest sexual expression life offers to a given individual. It arises as we have seen out of unnatural conditions such as the segregation of the sexes,—or out of the economic difficulties in the way of marriage. Among women, whose numbers considerably surpass those of men, there is an arithmetical reason for it in the impossibility of marriage. Less reason for it exists amongst adult men, since the whole of the sex life is more or less arranged for their convenience, except in the case of genuine homo-sexuals, who are of course very much fewer than those who indulge in homo-sexual practices. Justice demands that we must allow the genuine homo-sexual to express what is his normal sexuality in his own way. In many respects he is already heavily handicapped by nature. We make homosexuality a penal offense in men. Personally, I would remove it as such from the penal code, but make seduction of a minor an offence, whether homosexual or heterosexual, in either sex, raising the "age of consent" considerably for both sexes.

I do not propose to discuss the heterosexual content of love today. Not that it is absent in any part of life. It is always present even in the child, it is always pushing itself towards maturity. Its first block occurs where a too passionate devotion to the parent of the opposite sex is fastened upon the father or mother by the child. This may have the effect of making him homesick and in-adaptable. But the ready transference of the parent image of authority or love, to the teacher, assists in breaking up this too dependent attitude, and at the same time modifies the other elements of the emotional life. Each stage must in turn be psychologically experienced and surpassed.

I feel in introducing this subject for discussion I am voicing problems every really thoughtful physician and teacher is constantly

meeting. I am aware I have offered no solutions. All I have done is to point to facts that need more open consideration. There was a time when the medical profession did not dare to face the problems of sexual disease. Bitter social experience has forced it on us. The emotional life is part of our common humanity and "the course of true love never did run smooth." At any moment, thanks to the instincts, awkward sex elements may intrude themselves. My experience as a physician leads me to believe that the emotional problems of the married are no more or less severe than those of the unmarried, and that men and women have much the same sexual problems, and are in similar mental relation to them. Friendship which we all like to think is untroubled by sex, is often wrecked upon it, and that most often where the sex element remains unconscious. At all stages of life sense gives soul its opportunity, and soul helps sense. In every human relation there is need of sacrifice, self-control, and mutual consideration.

We cannot any longer turn from a re-consideration, or possibly a first consideration, of what is at once so difficult and so important as the subjects I have referred to.

## ON THE ARBITRARY USE OF THE TERMS "MASCULINE" AND "FEMININE"

BY BEATRICE M. HINKLE, M.D.

There is an aphorism which in effect states that all that has been or is, contains a real value and plays an important part in the development of the whole, albeit that which is obvious appears destructive instead of constructive and seems to have been an evil rather than a good. I believe this to be true even though it is difficult to see just how the retardation of the development of one half of the human race, and that half the bearers of the entire race, through their subjection to the will and power of the other half, could make for the good of the whole. It is generally considered that a subject people are a retarded people no matter how kind their masters may be, and that for their proper development the attitude and conditions of their environment must be such as to allow them the unrestricted expression of their own qualities—whether these agree with the preconceived ideas and the wishes of the ruling class or not, or even whether the subject people are satisfied with their own subjection. That this has been the situation affecting the feminine half of humanity for a very long period, I think can be accepted without much question, and whether it has been a necessary phase in the progress of the race or not, it is not my purpose here to inquire.

Certainly, a careful study of all the evidence we possess, would seem clearly to prove that at a previous stage of human existence the term feminine had an entirely different connotation from that with which the word is associated today among the people of our civilization, and this is entirely apart from the question of whether a universal matriarchal period or mother-rule existed or not. Herodotus has made us acquainted with the status of women in ancient Egypt, recording his observations thus: "They have established laws and customs opposite for most part to those of the rest of mankind. With them the women go to market and traffic; the men stay at home and weave—the men carry burdens on their heads, the women on their shoulders—the boys are never forced to

maintain their parents unless they wish to do so; the girls are obliged to, even if they do not wish it."<sup>1</sup>

We know from these activities and from much other evidence that the conception of the female as inferior was unknown among many peoples. Also, in many of the more primitive races there is even now no such significance attached to the sex—where it is not equal, then it is exalted and regarded as superior. For instance, my own observation among the Malays of the Philippine Islands revealed to me an entirely different conception of the female sex than that with which we are familiar. They do not go to war, but they manage the finances of the family and play a prominent part in all questions concerning the welfare of the family or group; their judgment and advice are relied on by the men and there is no thought of their dependence or inferiority, or any discussion of "woman's place." Compare this attitude with the deep-rooted feeling of female inferiority which even the most determined feminist bears within, and which has nothing whatever to do with reason or intellectual arguments, but is based on feelings born out of our collective valuation of the feminine sex!

Perhaps I cannot do better than to quote from the great Indian epic, the Mahabarata, what is there considered the natural feminine duties and therefore expresses the supposed normal feminine nature: "The duties of woman are created with the rites of wedlock. She should be beautiful and gentle, considering her husband as her God and serving him as such in fortune and misfortune, health and sickness, obedient even if commanded to unrighteous deeds or acts that may lead to her own destruction. She should rise early, serving the Gods, always keeping the home clean, serving the domestic sacred fire, eating only after the needs of Gods, guests and servants are satisfied, devoted to her father and mother and the father and mother of her husband. Devotion to her lord, her husband, is woman's honor, her eternal heaven."

And from the laws of Manu, which created an arbitrary and impassable chasm between the masculine and feminine natures, and rendered the woman an absolute dependent on the man for her existence both on earth and in heaven, I quote: "Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, a husband must be constantly worshipped as a God by a faithful wife. If a wife obeys her husband, she will for that reason alone be exalted in heaven. The production of children, the nur-

<sup>1</sup> Mrs. Hartley, *The Truth about Women*.

ture of those born and the daily life of men, of these things woman is visibly the cause."

It is obvious here that a specific character, universally the property of all women, is postulated; and that character is based on the assumption that feminine is synonymous with slave attributes—inferiority of soul—finding its *raison d'être* not in any positive and individual contributions to the race, but in fulfilling its purely animal functions and serving submissively and passively the needs and the wishes of the superior beings, the males. Now it may be objected that this attitude is only the Hindu conception and therefore does not apply to the European mind, and certainly not to our time. To the former objection I can only state that while not formulated in this frank expression, no one who has made an unbiased study of the entire period of masculine domination, can fail to see that the male attitude and feelings expressed in the repressions and limitations forced on women, so that their entire natures are warped and hindered, as well as the fact that they have had to *fight* for every privilege, have spoken a similar language.

In our time we have certainly seen an enormous change taking place in the status of woman due to the force and pressure of the women themselves, coupled with the economic conditions, and it might be thought that the false notions regarding feminine character had, in the light of the achievements of women, disappeared from the soul of the modern, but if such an idea has been held, an article which recently fell into my hands can dispel any such illusion, even as regards the conscious thought of man. This article appeared in a semi-religious magazine which is published in the middle West and was based absolutely on this Hindu conception of woman's place. It was chiefly a warning to women to consider well what they were doing in usurping man's functions in the world and predicting dire calamity which they were bringing on humanity by failing to recognize man as the head and ruler, the sturdy oak, as the article expressed it, around which the female clinging vine must entwine.

I have not been able to discover whether Brahmic India was in any way responsible for the far-reaching conception of the inferiority of women, but I am inclined to think not, and that it arose gradually with the growth of the conception of individual property rights and the increase of power. This aroused the monopolist desire of the male to possess the woman and children, which added to his growing sense of individual power. This individual posses-

sion of women seems to have been originally acquired by purchase, and it is to be noted that as soon as woman became sexually marketable their freedom was doomed.

With every subject-people the aim of the masters is to make the subjugated ones believe that they are inferior and weak, and at the same time to give them just enough praise and appreciation to play upon their ego-instincts so as to keep them satisfied and contented to remain in their place.

I submit that this has been the method followed by the ruling sex during the entire period of their ascendancy. History shows how well it has worked since it is only in the present time that the masculine order has been seriously threatened and the female half of society found in a universal revolt.

Now let us examine what is synonymous with the generic terms, masculine and feminine. Masculine immediately brings the collective picture of strength, aggressiveness, courage, a fighting, dominating, conquering figure, sexually polygamous, with vigorous action in both the physical and intellectual spheres. The creative, constructive, adventurous, independent human being is, of course, the male.

Obversely, the feminine characteristics are presumed to be passivity, submissiveness, timidity, weakness, emotionalism, with instability and perverseness as the most dominant traits; gentleness, sweetness, spirituality, chastity as her great virtue; in short, all the qualities with which we associate infantilism, which is another word for the ideal feminine character. So far has this insistence on female inferiority been carried, that at one time it was even denied by Plato that women contributed anything to the being of their children, being merely the custodian and nourisher of the germ implanted by the man or, as Apollo declares, only the nurse of the germ poured into her womb.

All women indiscriminately were fitted into this formula and all men into that of the masculine concept.

But let us examine the facts. Do men and women actually conform to this description?

I think it does not need much power of observation to determine that the people of the real world fail utterly to be so grouped, and the terms male and female do not signify anything more fundamental than the character of the physical organism. How far, and in what direction, that effects the mental and psychic sphere is yet to be determined, and can only be known with any certainty when



the tradition of woman's inferiority has completely disappeared and the children of both sexes are given the same training and freedom, with the same privileges and responsibilities. Not until then will there be any real opportunity to find what are the actual distinctions between the sexes other than their biological ones.

One has only to study nature in her lower forms to realize that there is no fixity even there of the secondary sexual characteristics, but that as the environment changes and the conditions of life alter, the supposed distinctive character of male and female changes its form.

Indeed, in a book called *Differences in the Nervous Organization of Men and Women*, the author, Dr. H. Campbell, shows with much force the fallacy of many popular ideas regarding the differences between men and women, and appears to disbelieve in the fundamental origin of maleness and femaleness; holding that they are secondary and derived, the result of selection. Certain it is that wherever in nature supremacy in love is obtained by force the male has necessarily become, through the process of selection, stronger and better armed than the female.<sup>2</sup>

In many species in the lower forms of nature, the female is larger and stronger than the male, and there are very many others where there is no appreciable difference between the sexes. This would seem to militate against the idea that there is any necessary relation between weakness and the female sex. Certainly when one proceeds to study the sex differences among the varied forms of life in the animal world one is struck most forcibly by the lack of any fixedness or uniformity in those distinctions, which, in human life, have gained the force of an absolute law.

Prof. Lester Ward in discussing his gynaeocratic theory in his book, *Pure Sociology*, says: "The whole phenomena of so-called male superiority bears a certain stamp of spuriousness and sham. It is to natural history what chivalry was to human history—a sort of make-believe, play or sport of nature of an airy unsubstantial character. The male side of nature shot up and bloomed out in an unnatural, fantastic way, cutting loose from the real business of life and attracting a share of attention wholly disproportionate to its real importance."

According to this somewhat extravagant theory, the marked differences between the sexes which appear in some species could be considered as an over-compensation which nature has permitted the

<sup>2</sup> Gascoigne Hartley, *Mother Right*.



male to assume in order to conceal his unimportance to the "real business of life," as Prof. Ward puts it. This would only follow the universal law of compensation; wherever there is an over-accentuation there can always be found the compensatory lack.

However, my purpose is not to argue for female superiority over male, nor to try to prove that there are no secondary distinctions between male and female, for I believe there are; only I do not believe that we yet have any absolute knowledge of what they are. But my wish is to point out the bondage in which both men and women are held by thinking of themselves in the collective terms of masculine and feminine, and to suggest that the error has occurred through the mistake of confusing type distinctions with those of sex. It almost appears as a retributive act of justice that it is men who perhaps suffer under this restriction more than women. For certainly the term masculine woman does not convey half the odium that the slur of feminine man carries, and who ever connected shame with the frequently expressed wish of the girl to be a boy? But how often does one hear a boy express a wish to be a girl? If in his innocence he does give expression to his deep feelings, because within him are lying concealed the characteristics and traits presumed to be feminine, his hardihood is soon made aware of the error committed.

In the beginning of my psychologic work, it had not occurred to me to give any particular thought to this subject, and I accepted without any protest the general dictum of the fixed mental and psychic distinctions between the male and female. Personally, I had never suffered any handicap on account of my sex, even in my professional life, and therefore had no incentive to imitate men or dispute with them their prerogatives. Perhaps that also accounts for my lack of antagonism toward those male individuals who sought by specious argument and distorted data to prove the inferiority of the female to the male, and that any woman who gave evidences of any other characteristics or behavior than that laid down, was an anomaly or sport and did not effect the general consideration.

However, as I dealt intimately with increasing numbers of men, I was constantly surprised to find the same reactions and tendencies in men as were supposed to be the sole possession of women. Men were timid instead of aggressive, they were passive instead of active, were emotional, were clinging, and frequently really desired to be ruled and to be submissive instead of to rule. Most astonishing of

all, their minds were illogical, they had sensitive organisms and were fine in their tastes; and in fact, I found repeatedly all the characteristics supposed to be the exclusive property of the female. Frequently these tendencies were well concealed, so that externally the individuals would appear to be quite other than what they actually were, for to the man with the so-called feminine nature, it is a painful piece of knowledge to possess and the mechanism of repression acts with this as it does with all other painful facts which invade consciousness.

This condition appeared so frequently among my patients, as well as its opposite, the possession by the woman of the so-called masculine traits, that I could only think that these are neurotic people and therefore do not represent the average normal individuals. But as the years went by the character of my work changed considerably, and from being consulted simply as a physician for the sick, the individuals who came to me were more and more just the ordinary so-called normal people, coming, not because they were sick, but because some particular difficulty in life had arisen for which they wished some psychological understanding or they wanted to understand their own motivations and inadequacies, or to increase their efficiency or to solve more wisely some immediate problem confronting them. All these could be justly called average or normal persons. Among these people I found just the same conditions, a mixture of so-called masculine and feminine characteristics distributed with no apparent regard for the physical organs.

Besides this actual condition, I saw the bad effects of the efforts of these individuals to live up to the collective conception of what should be their reactions according to their sex organs. Because an individual had male organs he must then be a fighting male, courageous, aggressive, etc., in order to feel self-respect and hold his head up among his fellows. However, instead of this he was actually peaceful, sensitive and hated fighting. It is not difficult to realize with what an expenditure of effort the unnatural attitude was assumed, and how inadequate such an individual would be rendered. His own individual values were hidden and discounted and he attempted to live under a valuation which did not belong to him.

The same unfortunate condition is found in regard to women. Many capable executive women, possessing the so-called masculine reactions, are in constant conflict with the collective conception of women. Their struggle is not so much with the outer collective as is the case with men, but with the inner feeling which holds even

the strongest feminist in bondage, unless she has definitely freed herself from the collective power. In other words, the masculine dominion has forced her to repress while man has been forced to express, and it is this distinction in mechanism forced upon woman that appears to be the greatest power in producing the attitudes and reactions which conceal the real nature of so many women. However, strip this mask away and relieve them of the inner bondage to tradition, the unconscious reactions acquired through ages of necessity, and it will be revealed that the fundamental mental and psychic distinctions postulated as fixed between men and women are much less determined by sex than by type.

It is this large and very intimate experience with the lives of men and women that has forced me away from thinking of people according to sex and to the substitution of type instead. Therefore, when an individual consults me, my collective classification is not sexual, but is determined by the answer to my mental question, "To what type does he or she belong?"

From the collective standpoint, the great war has revealed much that I am expressing from my personal experience, which at best is limited, I know. Consider the great numbers of cases of so-called shell shock, which have affected the armies in this war. Does one suppose that shell shock ever affects a natural fighting man whose instincts are aggressive, who is only waiting his chance to display his courage, his boldness and his strength? And why is it necessary, if these are all the dominant characteristics of the male, to have a large accessory army to keep up the so-called morale so that the opposite tendencies of fear, timidity, weakness, peace-preferring, which are presumed to belong exclusively to the female sex, may not gain the ascendancy? Also, what about the women in this war? The Russian women's regiment, the Balkan women and the many women who would have as gladly fought side by side with the men had they been free to do so, as has been done before where women shared an equal position with men.

Now what is the reply when these things are noted? A very simple one; these men are effeminized; or, it reveals a decadence in the race caused by the aggressiveness of the women. I have heard these statements made only recently by men who ought to know better. For there is a much simpler explanation to account for the phenomena. It is simply that these characteristics are not the natural and universal possession of the male but that through ages of male domination they were fostered by the struggle for

power and by the necessity imposed by the strongest upon the weaker. They had to fight or succumb and as the possession of the female was often the cause of the fight, as it is in the animal world, the process of selection worked. But, as woman becomes less and less property, those women whose instincts for power are also dominant, can have a direct expression and opportunity, instead of being forced to indirect expression, under the guise of the sex instinct, known popularly as that desirable "indirect influence" which woman is admitted to possess. The change in the social condition, aided by long periods of peace, affects men also, by allowing their interests to be occupied by peaceful pursuits which do not utilize the so-called masculine instincts, and therefore it is only those men who possess a strong instinct for power who are in the front ranks of war.

Now by claiming that these distinctions which have all been classed under sex characteristics, are explained more accurately by reference to type, I do not mean to imply that there are no definite secondary characteristics which are determined by the possession of the distinctive sex organs. It would seem impossible to me that the physiological differences would fail to carry some definite distinctions of a mental and psychic character, but I do not believe that we will ever be able to determine them until we have emancipated ourselves from the sex antagonism and clash, which has dominated so many minds of both sexes who have thought on the subject, and which has even been predicated as a fundamental instinct. This enmity can only exist as long as the false values and conceptions of masculine and feminine are perpetuated. We must cease thinking in terms of superiority and inferiority, and of confusing infantile impulses and attitudes with those of the feminine, and sex antagonism will disappear. This is the fruit of the ages of oppression, but an unnatural product, biologically. And this applies especially to women, for they themselves have assisted in forging the chains of their own bondage. The natural indolence of mankind and his shrinking from before obstacles and difficulties, has expressed itself in women by their willingness to allow the male to assume the rôle of superior, of protector and shield, in order to accept dependence and irresponsibility.

No more excellent and laughable example of this can be found than that common sight of a big woman with a little husband upon whom she calls for protection. An example of this sort was exhibited at my country home a few days ago. The chief of my

kitchen is a big, dominating woman, weighing nearly 200 pounds. Her husband, who is really her appendage and lives happily in entire submission and accord to her will, is a small, slight man, not more than half her size and strength. I was attracted by her call of "John! John! come here!" and looking out, saw the turkey gobbler strutting in front of her in a menacing attitude. John, true to his tradition, ran to her support, although as a matter of capacity and ability, she could cope well with two creatures of this size, and certainly was far more capable of defending herself than was the weak, small man to whom she appealed; but so strong is the force of tradition and the power of the symbol, that she must needs appeal for aid in the old time-honored way.

Now I have referred several times to the errors in determining sex characteristics, as due to the confusing of sex with type. I shall try to make plain what I mean by type.

The first contribution to this subject, of which I am aware, was made by Dr. Carl Jung, of Zurich, in a small preliminary paper read by him before the Psychoanalytic Congress in Munich in 1913 and published in the *Archives de Psychologie*.

In this paper Jung discusses two distinct types of personality of entirely opposite nature, observed by him first in connection with those two opposite mental sicknesses known as hysteria and dementia præcox and later these studies were carried over to normal people, where the same mechanisms were observed which in their exaggerated form led to the well known symptoms of these maladies.

These markedly opposite types, found so frequently among normal persons, one of which is characterized by an outgoing force or centrifugal tendency, and the other by an inturning energy or a centripetal movement, he designates by the terms extraverted and introverted personalities.

In this paper Jung refers to William James's description of his tough-minded and tender-minded philosophers, which very well describes certain definite mental characteristics of the two types. He also briefly discusses other allusions to types in literature under the names of the romanticist and the classicist and the age-old dispute between the two opposite groups.

It was under the suggestive influence of that paper that I commenced my own serious studies in this problem. Previous to this, I had already been observing very distinct differences in the reactions to the same environment of different individuals, which seemed to be characteristic of certain types of persons. These individuals



multiplied so that groups seemed to emerge in which the same reactions would recur again and again with only slight individual variations. In time it became possible to tell almost immediately to what group an individual belonged and knowing this, about what the psychological situation would reveal. Jung's paper therefore came as a great stimulus to further study on my part.

Jung refers to only two types: these the most marked and easily recognized, because everywhere in evidence; his extraverts and introverts. However, he suggests that there may be others, still undefined. From my own rather large experience I am inclined to believe that these are only variations of the two main divisions. Indeed, one group of these mixed types appears so large and so important in its relation to the whole, that it would seem that it might almost be dignified by the name of another type. However, on a more careful examination, the dominant ear-marks of one of the major groups, the introverted type, are revealed, and therefore I have called this group the *emotional introverts* to indicate a definite distinction which lies between these people and the true introverts.

The two main types, the extraverts and the introverts, as I have mentioned before, are characterized by quite opposite reactions to the same stimuli, and by an entirely opposite approach to life, and are therefore in marked contrast to each other.

The extravert is recognized most easily by his direct response to stimuli with action. He might be called the "direct action" individual, and the normal person of this type can be more sure in action than in thought. He feels his way into a situation, senses it, as it were, and identifies himself with the object, so that the ego and the object become one. This is the so-called "man of action." His thought function is ordinarily less developed, and is inferior to his feeling function, so that it is not his clear thinking that aids him in his frequently successful handling of people and situations, but his highly developed feeling, which often passes for clever thinking. He is frequently referred to as the person who acts first and thinks afterwards.

Exactly opposite is the reaction of the introvert. He reacts to stimuli by thinking first and tends to withdraw from the object to think it over. This frequently interferes and inhibits his action, and therefore for him action is often uncertain and delayed. He cannot make an immediate and direct contact with the object, because between his feelings and the object is the ego. If the introvert has had an intellectual training and development, then he substitutes for

his difficulty in response through action and quick adjustment to the changing conditions of life, the creation of theories, philosophies and logical reasoning about things, and seeks to adapt himself mentally. His trouble comes in putting these ideas into practical application. His lack lies in the realm of feeling, for there he will be found undeveloped and inadequate. This does not mean that he is without feeling, any more than that the extravert does not think. Indeed he may have very intense feeling in certain directions—one class of introverts are often referred to as the emotional type, and this is the subgroup that I have named *emotional introverts*; but the feelings are undifferentiated and he reveals an inadequate and illy adjusted emotional reaction and valuation. His emotions, when aroused, often reveal an infantile and undeveloped character, so that it is not surprising to find highly developed introverted thinkers acting in a childish and immature fashion when their feelings are stirred, or they are in a situation which demands action rather than thought.

The introvert is also frequently affected by a feeling of inferiority which is often quite unbearable and for this, there is developed a mechanism which is constantly striving to overcome it. This condition is most clearly met with in the subgroup called the emotional introverts, for these individuals as often adapt through feeling as through thinking. They partake of the nature of both types, and the difficulty lies in the fact that they are in a constant state of disturbed equilibrium, being swung alternately first to one mode and then to the other. They do not have the advantages of stability and steadiness which characterize the outward conduct of the pure introvert, because his emotion being intuned he does not meet the world primarily with feeling but with thought, while the thought of the emotional introvert is interfered with by his feeling function; nor does the emotional introvert have the development in the feeling realm that characterizes the extravert and causes him frequently to be the successful man of action, because that free response is inhibited by his thought function. Therefore these people are generally the unstable type frequently charming, attractive, bewildering, uncertain, subject to moods, enthusiastic, illogical, usually fearful and often very gifted. Artists frequently belong to this group. In literature an extreme example of this type is Hamlet, "all sicklied o'er with the pale cast of thought." He broods, meditates, is highly emotional and often moody.

In American public life there have recently been two individuals



who represent the two opposite types of extravert and introvert most perfectly. I refer to Theodore Roosevelt and President Wilson.

Roosevelt was obviously the extravert of a rather pronounced type, highly successful in action, quickly responsive to all stimuli, with a keen sense of events and situations, a man who could pick men, who made warm friends and strong enemies, essentially the fighting male. His thought, however, was often conventional and lacking originality, and if picked to pieces could be found to be largely made over from the ideas and thoughts of others. He was an observer of facts and dealt with them rather than with theories. On the other hand President Wilson is an introvert. He is a student and thinker, slow to action, with a policy which was called "watchful waiting." When action is demanded of him it is found lacking in the power his theories would lead one to expect. He can construct a political philosophy, or build up a religious international vision of the world. He refers to himself having a single-track mind, meaning that when his thought is occupied with one idea he cannot quickly adapt it to include another situation, and having once thought out a path of action he must unswervingly follow it, no matter what new situation may arise which demands a reversal or quick adaptation. His weakness lies in the realm of feeling and action.

In another way, one may say briefly that the extravert puts the accent on the object and the introvert on the ego or subject. The extravert feels out and *attacks the world*. He is the opportunist, feeling his way and acting according to the demand of the moment. The introvert thinks in and about, as it were, able to act effectively only after a fully worked out line of procedure in which the subject is first and the object second. *He waits to be attacked* before he can adequately respond.

Now with all these types there are situations or conditions in which they may appear to merge into each other, but that is appearance only. For instance, the extraverted person whose emotions have remained relatively undeveloped may act similar to or give evidences of the same reactions and characteristics as the emotional introvert, and likewise the true introvert when his emotions are aroused and feeling dominates his thought will often appear childish and infantile instead of the calm, steady individual he usually reveals, for the distinction lies chiefly with the realm of feeling and its development.

Now I have gone briefly into this subject of type, not for the

purpose of discussing type and trying to make this matter clear, for I have only touched the outskirts of this great subject, but simply to sketch the broad outlines sufficiently to show where the error in the male estimate of the feminine sex has lain.

It happens fortunately that type is no respecter of sex and we find all types represented freely in both sexes. It does not need, I'm sure, much more description of the type on my part to reveal to you clearly that many of the qualities which I have briefly sketched as characteristic of the introvert particularly the emotional introvert, are the very ones which have been indiscriminately applied to the feminine sex. Now there are many women of this type, but in my experience I have also found many men, and have no evidence that there are more of one sex than the other.

The extraverted type is the typical male, aggressive, active, fighting and conquering the world. No one would call Theodore Roosevelt anything but dominantly masculine. But there are many women with these same reactions and among these will be found those whose dealings with the objective world are as vigorous and responsive, within their limitations, as the average man. The introverted males are the ones who generally have a touch of the so-called feminine characteristics, and among the subgroup, the emotional introverts, will be found the most marked examples. In this group are largely found the artists, and their characteristics have notoriously been grouped with those called feminine. The perversity and instability, the impulsive reactions, the charm and uncertainty, the alternating aggressiveness and passivity, the cat-and-mouse playing with an object, the dependency and submissiveness alternating with revolt and anger, the general lawlessness; all these qualities will be recognized as actually belonging more to the child than to the mature adult, whether this is man or woman.

It is the emotional development which largely determines these tendencies and the possession of a childish soul does not belong exclusively to women. It is perhaps true that they more often reveal these childish qualities than men for that is what has been always expected and demanded of them and through the long ages of restriction they were unable to develop in any free way as men had the opportunity of doing. Both psychologic types were reduced in the female sex on account of these restrictions—the introverted women have not been allowed to develop their thought function because the male sex determined that their brains were inferior to the masculine, and therefore for all women the accent has been

placed on the emotional side; the extraverted type on account of their limitations were also handicapped in their development because of the insistence that any other attitude than that of the childish dependency on men rendered them masculine and unattractive. However, given the opportunity which women now are gaining and the problem will soon settle itself into one exclusively of type—of that I am certain.

Now my plea for women to cease thinking of themselves and of men also, in terms of sex and to substitute type in its place, has for its aim to shift more quickly the false ideas regarding feminine and masculine qualities into their real place, that of type, and thus to aid in overcoming the bondage of an old tradition. For so fixed in the collective unconscious is the symbol of masculine as synonymous with freedom and opportunity, and feminine with bondage and limitation that it seems futile to try to change that by any direct attack. A striking example of the strength of this conception came under my observation recently. A little girl of three years was brought to me by her mother because for months she has asserted her independence by refusing to wear girl's clothes. Six months previously in an unfortunate moment she had been given little trousers to wear, and from that time on she has by no bribes or coaxing, punishment or any other methods used by the distracted mother, been induced to resume her dresses. A boy she will be as long as trousers can make her so.

It is only when individuals are free that the feminine and masculine principles can be examined and fairly studied. Looking deeply into the problem, there would seem to be some very great meaning or significance in the agelong oppression of women and the insistence of the masculine portion of humanity on woman's inferiority as a class.

May it not be man's fear of the feminine principle itself, which all unconsciously has driven the male to assume this superiority and swagger, a completely masculine protest, to use Adler's phrase, and to force the woman into the rôle he wishes her to play, for all nature affords proof that the female is not the passive, dependent creature to which man has attempted to reduce her, but the dominating force, using the male for her own purposes, that of the race. No greater fallacy has ever been perpetuated than that women are passive in love and men the active wooers. Indeed, great literature is full of examples which give the lie to its notion. Shakespeare's women appear as anything but passive creatures; Miranda and Juliet have no hesitation in declaring their love and demanding marriage, the Arabian Nights are full of women who are the choosers instead of

the chosen, a good modern example is Ann in Bernard Shaw's *Man and Superman*. Beside this the courtship customs of many primitive tribes make women the wooers, while the sexual freedom which they enjoy is the same which in our civilization is the exclusive privilege of the male.

In self-defence may not the male have turned on her in order to preserve himself as an independent entity and to prevent himself from being absorbed by her.

Whether this is the real answer to the problem or not, it does not alter the fact that if we are to move on to a higher human development, something more must be accomplished by women than the mere overthrowing of masculine domination, for this will not necessarily bring about the freedom which is the goal of the race. The real bondage in which we are all held, both women and men, is that of psychological type and therefore instead of demanding that men react in a certain definite way because they are men, and women in another way because they are women, it is necessary to realize that they can only function normally according to their individual natures quite regardless of their sex.

Since type is found in both sexes, it would appear clear that the individual, whether man or woman, contains both the masculine and feminine principles, and it is a matter of relative emphasis within the individual, together with the effect of social heredity, which determines whether that which Miss Mary Moltzer calls the feminine principle of love and meditation or the masculine principle of knowledge and self-assertion is most strongly developed, not the possession of female or male sex organs.

What then is the hope and possibility for humanity? Certainly not the increase of his limitations or perpetuation of his bondage to *either* sex or type. But sex, rightly understood, and with normal functioning, is no bondage for woman any more than for man. This leaves type, but this is only a category developed for the purpose of aiding the mind to grasp more easily the problem. And this problem is, finally: how is it possible for the individual to become a more complete and highly developed human being? in other words, to bring into active functioning all of his possibilities? I can answer without hesitation: Only by the willingness to accept ourselves as we are with all the individual weaknesses and instinctive reactions spread out before us; and then, armed with knowledge and understanding, we may commence to travel that difficult path which has for its goal the transcendancy of type—or, as Jung expresses it, the goal of moral autonomy.

## THE PSYCHOLOGICAL ANALYSIS OF SUPERSTITION

BY ALBERT K. WEINBERG

There occurs in "The Interpretation of Dreams," in Freud's discussion of the rôle played by symbolism in dreams, the following sentence of far-reaching significance: "In this connection it may be remarked that this symbolism does not belong peculiarly to the dream, but rather to unconscious thinking, particularly that of the masses, and it is to be found in great perfection in the folk-lore, in the myths, legends, and manners of speech, in the proverbial sayings, and in the current witticisms of a nation than in its dreams" (p. 245).

In the present study we have considered this thesis of Freud's in its implication as regards the repository of unconscious thinking embodied in superstition. Taking the words quoted of Freud as our text, we have aimed to demonstrate that there is inherent in many of the superstitions or proverbial sayings of the masses a symbolization analogous to that which is shown in the dream. Our laboratory is represented in Dr. Edwin Miller Fogel's "Beliefs and Superstitions of the Pennsylvania Germans."<sup>1</sup>

In view of the latent sexual content which analysis of the superstitions so frequently discloses, it should be emphasized that the Pennsylvania Germans are a people particularly noted for their high order and morality. One would err greatly to regard the superstitions as representing pornographic elaboration. Like the dream, they embody a symbolization which is unconscious, in no way reflecting upon the integrity of the total personality.

The writer would not be understood as advancing the claim that *all* superstitions can be psychologically interpreted. We must recognize that though the superstition will very often be illustrative of unconscious complexes and mechanisms, it is not a product of the unconscious invariably. It is not, like the dream, intrinsically conative, expressive of thwarted instinct. Examples of superstitions which are of no interest for the psychoanalyst are those basing

<sup>1</sup> Edwin Miller Fogel: "Beliefs and Superstitions of the Pennsylvania Germans," American Germanica Press, Philadelphia, 1915.



in some ethnic or sociologic phenomenon.<sup>2</sup> Nor will superstitions pertaining to such spheres as agriculture or the weather possess often any psychological implications. As a general rule, those superstitions which touch upon distinctively affective associations will lend themselves to a psychological technique of interpretation; it is in such that the factor of repression, which is the impetus to symbolization, will almost invariably enter. This will be seen in the consideration of the analyses which follow.

Wammern schpigel ferbrecht muss mern hürekind ufzige.

Breaking a mirror is a sign that you will have to raise an illegitimate child.<sup>3</sup>

What possible connection is there between the breaking of a mirror and the necessity of caring for illegitimate children? When, however, for "mirror" one substitutes "hymen," the meaning of the superstition becomes clear. There is a very intimate causal relationship between the breaking of the hymen (mirror) and the encumbrance of an illegitimate child. The same symbolism (breaking of mirror = penetration of hymen) is made use of in a common risqué joke.

Wammern schpigel ferbrecht gebts en hochzich.

Breaking a mirror forbodes a wedding.

This superstition illustrates an interesting mechanism of distortion. In reality it is the wedding that forbodes the penetration of the hymen (mirror). The superstition, however, inverts the sequence.

En güter feiermacher machten güter mann.

A man who can kindle a fire easily will make a model husband.

Bearing in mind the universal symbolism of fire as passion, we may translate "to kindle a fire easily"—"to be sexually potent." To the woman's unconscious the model husband is the husband who is sexually virile. Therefore it may truly be said that he who can kindle a fire easily will make a model husband.

Wann en weibmensch en daern oder hek nösclëft låft re en bō nō.

A bramble in a woman's skirt indicates a lover.

The bramble that lodges itself in the woman's skirt is probably a phallic symbol.

<sup>2</sup> The superstition among the Pennsylvania Germans that it is unlucky to remove boundary-stones is a result of the fact that boundary-stones were sacred to the early Teutonic gods (Fogel).

<sup>3</sup> The translations are Dr. Fogel's.



Es bedeit hochzich wammer di shtëk nuf fallt.

Falling up a stairs is a sign of a wedding.

Freud, in "The Interpretation of Dreams" (p. 246) points out the sexual symbolism of stairs and of climbing. To fall is to transgress sexually. The following two are psychologically variants of the same superstition.

Wann di mād di drebbe nuf fallt grikt si sibe jōr ken mann.

If the servant girl falls upstairs she will not marry for seven years.

Wann di mād di drebbe nuf fallt, sō fill drebbe as noch faer re sin, sō fil jōr muss si wārte, bis si en mann grikt.

If the servant girl falls upstairs, the number of steps to the top of the stairs indicates the number of years which will elapse before she marries.

Wammern schwaerzi katz ā'dreffit uf em wēk zum paeerre fer heire bedeits as mer schlecht glik hot.

It is a bad omen to meet a black cat when on one's way to the clergyman to get married.

The black cat would suggest the anxiety symbol of sexuality.

Wann en weibmensch heire will soll si di katz aus irm schū fidre fer glik.

When a girl is anxious to marry, she should feed the cat from her shoe.

Once more the sexual significance of the cat, the soft insidious animal. The shoe is a vagina symbol (because it forms a sheath for the foot!). There is here also the intimate psychic association between reproductive and nutritional appetite, which causes the folk mind to symbolize the giving of sexual pleasure with feeding the cat.

Des was sei hochzich glēder 's letscht auswērt is der bā.

Of a married couple the one who wears out the wedding clothes last will be boss in the family.

Because he retains longer his virility (the garment of the wedding, of sexuality).

Der ērscht maerge as en pār keiert hen daerf der mann seinre frå di hose net ā'bīte schunscht muss er sich sei lebdāk fun ire bāse losse.

If a man offers his trousers to his wife the first morning of wedded life he will be henpecked.

Because he thus renounces his virility. The trousers are the masculine symbol.

Wammer heiirt ime schnēschaerm waert mer reich.

Marry in a snowstorm and you will become rich.

Possibly snow is here an impregnation symbol and there is an unconscious association between reproductivity and monetary prosperity.

Wanns me pār uf die réder schnēt uf der hochzichdāk bleibe si net lang beinanner.

If it snows on the carriage containing the bridal couple, they will soon separate.

Snow is also associated with cold. If it snows on the carriage of the couple they will be "cool" to each other, will separate.

Mer waert net reich bis mer sei hochzichglēder ausgewōre hot.

You will not be rich until your wedding clothes are worn out.

Until one renounces sexuality and dalliance (wears out one's wedding garments) one will never be industrious enough to make money and become rich.

Kinner sol mer di schtēk nuf gradle loss, nō gebe si grösse leit in der welt.

Permit children to crawl upstairs and they will be illustrious.

The process of ascent is employed in many interesting symbolic usages. The five instances which follow require no elucidation.

En kind muss mer nunnernemme eb mers nuf nemmt, nō waerts reich.

A child will become rich if it is carried downstairs before being carried upstairs.

En kind as net 's ērscht di schtēk nuf gedräge waert kummt net noch en himmel.

If a child is carried upstairs before being carried downstairs it will not go to heaven.

En kind waert net alt wanns net 's ērscht di schtēk nufgedräge waert.

A child will not live long unless it is carried upstairs before being carried down.

Wammern kind 's ērscht en schtōk hēcher nufnemmt waerts ei 'bildisch.

If a child is carried upstairs it will become conceited and vain.

En kind waert schtolz wammer 's ērscht en schtōk hēcher drecht.

A child will become proud if it is first carried upstairs.

Wann granke kinner mit gold schpīle waern si wider gsund.

If sick children play with money they will recover.

Ferenczi, in "The Ontogenesis of the Interest in Money," points out that feces and money are unconsciously identified. Perhaps we

might translate this superstition: if sick children evacuate the bowels they will recover.

Di kinner kumme aus de hôle bēm.

Children come from hollow trees.

The origin of this belief must not be placed among children themselves, whose theories concerning birth we know to be much more logical, but among adults who with full knowledge of the principles of reproduction invent these tales to dismiss the inquiries of the young. Why do they offer just this explanation, that children come from hollow trees? The tree is the mother body (*cf.* Jung, "Psychology of the Unconscious").

Der dōkter hōlt di kinner aus re grik oder aus flisend wasser un bringt em si.

The physician fetches children from a creek or flowing water.

"Der bach bringt die kinder" is the German. The creek, flowing water, brook, are all the uterine water.

Wammer drāmt mer dēt nunnerfalle dēt mer in sinde falle.

If you dream of falling you will commit sin.

In this superstition we see the corroboration of Freud's interpretation of falling in dreams ("The Interpretation of Dreams," p. 246). When we examine the many superstitions relating to dreams, we are struck by the realization that the folk mind has subconsciously always recognized their symbolism.

Wammer drāmt fun katze bringt ebber en aeriger līgeschtreit uf wēgich em ebaértich wann si embeisse.

If you dream of cats, and especially if you are bitten by them, you will be the subject of a scandal.

The cat again as the anxiety symbol of sexuality.

Wammer fun milich drāmt fallt mer aérīk in līb mit ebber.

Dream of milk and you will fall violently in love.

Our first sexuality is the suckling at the mother's breast. Thus it is very natural that milk should become a symbol of sex, as illustrated in the belief that if one dreams of milk one will fall in love. A different interpretation is suggested by the Teutonic equivalent: "Wenn ein mädchen oft von milch träumst, kommt sie zu fall." When the maiden dreams of milk she is probably dreaming of semen.

Wammer drāmt fun schnē gebts ebbes as em net basst.

Something inopportune will happen if you dream of snow.

A snowstorm is in itself the frequent cause of inconvenience.

Wammer fun oier drāmt, gebts schtreit.

Dreaming of eggs indicates a quarrel.

Because eggs "break" very easily?

Wammer drämt fun hōch wasser bedeits en dōd.

Dreaming of high water is an omen of death.

Water, the symbol of the mother, becomes also the symbol of death, unconsciously conceived as a return to the intrauterine waters.

Fume dōde drāme bedeit glik.

It is a good omen to dream of the dead.

To dream of death really causes apprehension, since one imagines that his own death is foreboded. But the folk unconscious adopts the clever expedient of suppressing the disquietude caused by these dreams through imputing to them a favorable omen. (Cf. also Freud, "The Motive of the Choosing of the Casket," *Imago*, vol. 2, No. 3, in which he shows how the goddess of death is transformed by human phantasy into the goddess of love.)

Es gebt hochzich wammer drämt fume dōde.

Dreaming of the dead means a wedding.

Death and sexuality are unconsciously identified, this identification being due to the fact that the climax of coitus resembles a loss of consciousness. Perhaps, however, this superstition illustrates the same mechanism as the preceding,—the counteracting of unconscious anxiety caused by death dreams by the attributing to them of a favorable omen.

Wann em der arsch beisst mēnts en gūt butterjör.

An itching anus indicates a good butter year.

The unconscious association is between butter and feces.

Wammern butze fume inschlichlicht met em finger abroppt un er brennt em net gleicht sell mēdel em wū met selli zeit drā denkt.

If you can snuff a tallow candle with the fingers without burning them, the girl whom you are thinking of at the time loves you.

Fire is the universal symbol of passion, and to be burned by fire is to be unsuccessful in love. But if one's fingers are not burned by the candle one's love is successful and the girl is responsive.

Wammer ame zuk der ofe 's ērscht ins haus dut fechte di leit fil.

At a moving, never put the stove into the house first, or there will be many quarrels.

The association is from the stove to "heat" (anger).

Wäer mit feier schpilt pisst ins bett.

If you play with fire you will wet the bed.

The etiology of *eneuresis nocturnus* in sexual phantasy is now well recognized. In this superstition there is shown an unconscious

appreciation of its etiology on the part of the folk mind, the symbolism of playing with fire being manifest.

Wann der ellböge weder rennscht duts so wē as wammer sei mann ferlirt oder as wann em der mann schtaerbt.

A blow on the crazy bone is as distressing as the loss or death of one's husband.

The "bone" is the husband's penis.<sup>4</sup> Therefore a blow on the crazy bone is compared to the loss (castration) of the husband.

Wann en frā güt feiermache kann grikt si en schmaerter mann.

If a woman can kindle a good fire she will get a good husband.

To kindle a good fire is to awaken a man's passions. If a woman can kindle a fire, can excite passion, she will get a good husband.

Wann en mann güt feiermache kann hot er en schmaerti frā.

If a man can kindle a good fire he has a good wife.

If a husband's sexual passions are aroused easily, his bedmate must be a good, an attractive one.

Wammer am sēfkoche is uns kummt en mannskaerl, muss er si schtaerre, no gebts sēf.

If, when you are boiling soap, a man happens along, make him stir it, or the soap will not come.

The boiling soap is probably the symbol of the semen, which must be produced by the man.

Wann en uf'gebündelt weibsmensch en bām schittelt drākt er.

If a pregnant woman shakes a fruit tree, it will bear.

The woman will transmit her pregnancy to the tree. The tree, "bearing" fruit, is conceived as a woman.

Mer schlakt negel in en bām as net drāge will.

Drive nails into trunks of trees that will not bear.

The nail is the phallus. To drive the nail into the tree in order to cause it to bear is to impregnate it.

Wammer am nagle is un schlecht oft nēbe drā, secht mer als: dir waxt er noch.

If in driving nails you miss them frequently, the saying goes: You are not yet full grown.

After "full grown" we may add the word "sexually." The ability to drive in the nail (penis) is the ability to accomplish coitus.

Wann en bām net drāge will muss mer nei schisse.

Shoot into a tree that will not bear fruit.

This is another impregnation symbolism. "To shoot" is a popular expression for an emission.

<sup>4</sup> In popular expression an erection is a "bone."

En mëdel kann en bû, un en bû en mëdel, schpilich mache wann si nanner di hend ine'wennich kitzle.

To arouse a girl's passions a boy should tickle the palm of her hand and vice versa.

This formula embodies a manifest coitus symbolism. That the girl should also tickle the hand of the boy, taking the masculine rôle, illustrates the principle of psychic bisexuality.

En frâ in fami'lie umschende daerf net un'ich re weschlein daerich gradle oder si muss en haert kindbett daerich mache.

A pregnant woman must not pass under a washline for fear of hard labor.

A washline is associated with birth by reason of the fact that it unconsciously suggests the umbilical cord.

En weibsmensch in fami'lie umschende daerf net u'nichre weschlein daerrich schluppe oder si wikelt irm kind di nabelschnür um der hals.

A pregnant woman must not pass under a washline for fear of winding the umbilical cord about her offspring's neck.

Here we see the complete confirmation of our interpretation of the washline as the umbilical cord.

Rôt'hörliche weibsleit sin immer schpilich.

Red-haired women are always passionate.

Red is the universal symbol of sex and passion.

Wammern weibsmensch fegelt im follicht bindelt mer si uf.

Impregnation results from coitus at full moon.

The rays of the moon are impregnating phalli. (Cf. Richard Payne Knight, "The Symbolical Language of Ancient Art and Mythology.")

Wann em der münd uf der ärsch scheint i'berm fegle gebts zwillling.

If the moon shines on your posteriors during coitus the woman will bear twins.

The posteriors are the twins.

En weibsmensch mit me grösse maul hot en grössi fotz.

A woman with a large mouth has a large vulva.

The mouth is the symbol of the vulva. It is this symbolism which largely enables the "verlegung von unten nach oben."

Sôn grösser daumenagel as en mann hot, sôn grösser schpitz hot er.

As the size of the thumb nail, so the size of the penis.

We have as the Teutonic correlate:



An dem daumen (oder nase) des mannes  
Erkennt man seinen Johannes.

Both the thumb and the nose may suggest a phallic symbolism. The Pennsylvania German belief probably embodies a distortion, the real indication being the size not of the thumb nail but of the thumb.

Wann d en weibsmensch gäern hāer' nemme detscht un si loost dich net, schlupp drei mōl u'nich me daerneschtok daerich wū óbe zammege waxe is, nō losst si dich.

If a woman objects to a man's advances he should crawl three times under a briar which has taken second root.

The placing of the penis in the vagina is conceived as a sort of taking root. Consequently, a man whose advances are not received and whose coitus wishes do not seem likely of fulfillment, must crawl three times under a briar (perhaps the symbol of the penis) which has taken second root. It is his wish that he may take root as easily as the briar!

Wammern weibsmensch fegelt as ken hōr uf der busi hot grikt mer di scheiss.

Coitus with a woman devoid of superpubic hair causes diarrhea.

The infantilism of sexuality constantly tends to replace the seminal discharge with infantile equivalents. A man, for instance, who experiences a pollution in sleep will dream that he is urinating. Diarrhea, the discharge from the bowels, may likewise be used as an infantile symbol of the seminal discharge. In the belief that coitus with a woman devoid of superpubic hair causes diarrhea, the association of infantilism involved in the lack of superpubic hair is responsible for the substitution of the seminal discharge by the infantile diarrhea.

Di nacht'gschaerre soll mer an paersching bēm auslère, nō drāge si besser, oder mer soll weder si brunse.

Empty the pot at the peach tree or urinate against it, so that it will bear better.

The tree must be impregnated to bear. Once more, however, there is an infantile equivalent for the seminal emission.

Wammer uf bsuch gēt un shtolpert mit em rechte fūs eb mer ins haus kummt is mer willkomme. Wammer mit em linke shtolpert gengt mer besser wider hēm.

If in going visiting you stumble with the right foot you will be welcome; but if you stumble with the left foot, you had better return home at once.

Right and left are either good and bad or masculine and feminine. Superstitions that illustrate these symbolisms follow.

Wann ems recht ör beisst schwetzt ebber güt fun em.

If the right ear itches, some one is speaking well of you.

Wann ems links ör beisst schwetzt ebber schlecht fun em.

If your left ear burns, some one is speaking evil about you.

Maergets wammer ufschtët muss mer der rechts füß 's erscht  
â dû schunscht grikt mer schtreit eb öbed.

Upon getting up in the morning, clothe the right foot first to  
avoid a quarrel during the day.

Wann ems recht âk beisst sênt mer ebbes gâern; es links, net  
gaern.

If your right eye itches you will see something pleasing; the  
left, something disagreeable.

Wann en weibsmensch sich uf di recht seit lêkt noch em fegle  
gebts en bû; uf di links, en mêdel.

If a woman lies on her right side immediately after coitus, she  
will bear a son; if on the left, a daughter.

Wann en gabel fallt kummt en mannskaerl.

If a fork drops, the visitor will be a man.

The fork, the main utensil, symbolizes the man, while the ancil-  
lary knife is the woman.

Wann en gabel fallt wann en weibsmensch ins kindbett kummt  
gebts en bû.

If a fork falls when a woman is about to be confined, she will  
bear a son.

Wann en messer fallt kummt en weibsmensch.

If a knife is dropped a woman will come.

Wann di frâ haerr'lich is îberm reide gebts en bû; wann net, en  
mêdel.

If a woman is jovial during coitus, she will bear a son; if not, a  
daughter.

Wammern kind zum fenschter aus en nei gradle losst gebts en  
dîb.

If a child is permitted to crawl in and out through a window it  
will become a thief.

Crawling in and out of the window symbolizes thievery.

Wann en dischmesser éberschich uf em disch leit, gebts schtreit  
in der familie.

A table knife lying with the edge turned up forebodes a quarrel  
in the family.

Sharpness is a natural symbol for quarreling, hostility.

Wanns fil gnebb in der nêts gebt wammer am nêe is schafft mer  
amehochzichgled.

If the thread kinks badly in sewing, it is a sign of a wedding.

Quite similarly we speak of marriage as the "holy *knot*," the "holy *bond*."

En bē'i frā is gewēn'lich en gūter feiermacher.

A scolding woman can usually make a good fire.

Scolding is symbolized by fire, through the association with heat or anger.

Wammer feier macht uns will net brenne soll mer drei bēse weibleit nei dū .

If you kindle a fire and it does not burn, write the names of three scolds on a piece of paper and throw it into the fire.

Wammer drāmt mer grēcht der federscht zā geroppt schtaerbt en nēkschter freind.

If you dream of having your front tooth extracted you will lose a near relative.

The symbolism is obvious.

En weibsmensch as di blitz hot daerf net in en gum'mereschtik gē fer drin schaffe oder gummere abroppe, schunscht gēn di gum-mere dōd.

A menstruating woman should never touch a cucumber patch either to work in it or to pick cucumbers, for the cucumber plants will all die.

The cucumber is the penis, which the woman must renounce during menstruation. The prohibitions which folk belief prescribes for a woman in her periods are equivalent psychologically to the prohibition against sexuality. The object to which the interdiction pertains will often, as in the present instance, bear a resemblance to the penis.

En weibsmensch in ire unreine zeite daerf ken sauergraut ei mache, es halt sich net.

Sourkraut will spoil if made by a woman in her periods.

Wann en weibsmensch ir granket hot un schpilt met me hund beisst er si.

If a woman in her periods plays with a dog, she will be bitten by the dog.

The dog is the aggressive male sexuality.

Wann en weibsmensch in ire unreine zeite en rōsmāeri shtok ā rēkt, gēt er dōd.

If a woman during her menstrual period touches a rosemary it will die.

The rosemary is the flower of the wedding. In a wedding ser-

mon by Dr. Hacket, dated 1607, there is the following passage: "Ros marinus, the rosemary, is for married men; the which, by name, nature and continued use, man challengeth as properly belonging to himself." Once more the male sexuality that must be renounced.

En frâ as di blitz hot daerf ken sêf koche.

A woman should not boil soap during menstruation.

The boiling soap is the semen.

En frâ as di blitz hot daerf ken kuche bake.

A woman should not do any baking during menstruation.

In the white dough we likewise have a semen symbol.

Wannd en bû mache witt schlôf bei der frâ mit de schtîbel à un di fâr'gêschel in der hand.

If you would beget male children, keep your boots on and hold a carriage whip or blacksnake in your hand during coitus.

All these are phallic symbols. One wishes a child with a penis. Two other formulas for the obtaining of a male child follow; in each case the potent object is a phallic symbol.

Wannd en bû habe witt, palt der hût uf wannd bei der frâ schlôfscht.

To get a male child keep your hat on during coitus.

Wammer di grup'hak unichs bett lêkt gebts en bû.

If you put a mattock under the bed during coitus you will beget a son.

## TRANSLATION

### SLEEP WALKING AND MOON WALKING

A MEDICO-LITERARY STUDY

BY DR. J. SADGER

VIENNA

TRANSLATED BY LOUISE BRINK

*(Continued from Vol. VI, page 449)*

The theological student Emil Hahn had, as one of his friends states, "lost life itself over his books and before his merry companions, who would have initiated him into the true enjoyment of existence, crowed many a moral cock-a-doodle-doo of virtue and self restraint." On the ride home to his father and foster sister Rosalinde he was urged by two student acquaintances to a little drinking bout, at which he partook of more wine than was good for him. The two comrades sang the praises of Rosalinde, whom Hahn had left as a fourteen year old girl and who in the two years of separation had blossomed out in full beauty. As Hahn returned to the father's house in a half intoxicated state and met Rosalinde in an adjacent room, he found at once, in contrast to his shyness of former times, the courage to approach her. "Ardently and daringly he embraced her and the passionate kiss which he impressed upon her maidenly lips was followed, as one lightning flash succeeds another, by a second more lingering one, which was reluctant to leave off." After he had for some time, again quite contrary to his custom, held his own place at the large party which his father was giving that very evening, "he felt himself gradually seized with weariness and the lively and excited mood, to which the wine he had enjoyed had awakened him, began little by little to disappear with the intoxication. He made his adieus in a dejected tone and betook himself with heavy, hanging head to his room, there to recover himself through sleep, which he could no longer withstand from his painful state.

"It was late in the night when Emil sprang from his bed. A

vivid dream seemed to have confused and frightened him. He stood half clothed in the middle of his room and stared straight ahead as if trying to recollect himself. Above in the night sky glowed the full round moon with a sharp ray seldom seen and its white silver light pierced directly over the head of the youth walking in his sleep. The room gleamed brightly in the moonbeams trembling with mystery, which had spun themselves out in long, glimmering threads over floor and ceiling. Emil had fastened his eyes upon the great disk of the moon and staggered with uncertain steps to the window to open it." While he stood thus there came a small snow white cat—the cat is well known as a favorite animal of the romantic writers—and spoke to him: "I am come to congratulate you on your bridal night. Yes, yes, I know well that you are married. This is a beautiful night to be married. The moon shoots down right warmly, and its strong shining stings the blood and we cats also feel the impulses stirring in the whispering May night. Happy one, you who are married! Married to Rosalinde!"

"Emil, distracted, clasped his forehead. Everything which he saw about him appeared to him changed and even the inanimate things in his vicinity seemed to have undergone in this moment a magic alliance. Everything, the very table, chair, press looked at him, rocking themselves saucily in the bright moonlight, personally and familiarly, and had to his eyes, arms and feet to move about, mouths to speak with, senses for communication. At the same time a fair picture rose before the youth deep out of the bottom of his heart, at which he smiled longingly. It was the recollection of Rosalinde and her matured beauty. She passed like a burning, ominous dream through his soul and he felt himself drunken, trembling, exultingly united with the proud but now subdued maiden in a love thrilled bridal night. While he was thus lost in thought his look was held chained by a painting, which hung on the wall opposite him. Strange, it was Rosa's portrait and he knew not whether this picture had just now arisen warm with life merely out of the force of the idea which was kindling him, or whether it had actually been formed over there in its golden frame by a painter's hand." Then the cat mewed again: "That is your young wife Rosalinde. The moonbeam chases her; see how its brightness kisses her temples unceasingly. The young woman is queen on her bridal night. We will crown her, all we who are here in this room and owe our life to the brightness of the moonlight night, we will crown her. I present her for her bridal crown burning, tender desires." Then



the May blossoms in the room bestirred themselves and conferred upon her the bloom of fond innocence for her bridal crown. Also the bird in the cage made himself understood: "I give her for her bridal crown the score of my latest melody. Harmony and melody should be the dower of all young brides." Finally a cockchafer also which flew in offered her for her bridal crown "a pair of lovely crickets."

"The dreaming Emil, surrounded by these fairy treasures of the May night, stood in sweet intoxication opposite the glowing picture, bathed in moonlight, of the maiden to whom all this homage belonged. The longer and the more vividly he pictured to himself and leaned toward all the maidenly charms, which had allowed the first passionate wish in the young man's phantasy to blaze up, the more an almost consuming, pounding impatience benumbing his heart, seized him, which he did not know how to explain and had never felt before in his life. Like a seductively sweet poison the delusion imparted itself secretly to him that Rosalinde was his bride, his wife, and that this wondrously beautiful spring night, bright with moonlight, was his wedding night. His heart swelled with mighty, growing desire, youthful passion breathed high in him. Trembling, fearful, wavering, longing, he still felt himself strangely happy.

"Then it seemed to him that Rosalinde's picture began to move, as if the gleaming shoulders lifted themselves gradually and gently at first from it. Then the delicate outline of the bosom rose as the lovely form came forth, the face streaming with love bowed itself in modest shame before him. The form grew larger, rose to full beauty, stretched itself to life size. Smiling, beckoning, gazing at him full of mystery, promising favor and happiness, she took some steps toward him, then fled back again ashamed and as if frightened, floated away with sylphlike movements to the door and remained hidden behind it, yet peeping and looking out at the youth.

"He did not know if he should, if he might follow her. He was drawn powerfully after her and yet he stood still and hesitated. The bright moonlight seemed like a fairy toward one enchanted, to make merry at the loud anxious beating of his heart. He restrained himself no longer; with a passionate movement he hastened with open arms to the beloved apparition, desiring to embrace her, throw himself upon her bosom, breathe out upon her his burning desire. She fled, he followed her. She fled before him, but softly and alluringly and he, intoxicated, rushed after her from room to room

unable to overtake the form flitting on with ghostly swiftness. Like a star drawing him onward she floated there before him, his footsteps were as if bewitched by her ruuning, and thus she led him after her, on and on, through a succession of rooms, so that he marveled and thought himself wandering about in a great, unfamiliar enchanted palace.

"At last he saw her no more, the lovely picture had suddenly disappeared from him. He must however still hasten and hasten, there was no rest for him. He no longer knew himself what he was seeking and what he hoped to find. But now he ran upon a door; it opened and he entered a small, cosy room in which stood a white bed. Seized with a strange apprehension the youth drew back the curtains with bold hand, and looked, astonished, smiling, burning with bliss. There lay a beautiful maiden asleep and dreaming—ah! it was Rosalinde herself. In the sweet forgetfulness of sleep, unveiling herself like the outblown petals of a rosebud, she revealed her most secret charms in lovely fulness to the eye of night. Emil stood before her in the dear delusion of aroused passion and bent over her. 'Is not tonight my bridal night?', thought he. He reflected and the hot tumult of exulting senses tore him irresistibly. Then he flung himself passionately into her arms, pressed his mouth to her mouth in yearning kisses and clung closer and closer to the warm, living delight of her charming form. He dared the boldest work of love. The sleeper did not oppose the daring beginning; in the power of a dream, like him, according to the myth, whom the chaste Luna had seized, she seemed at first to yield softly to the seductive moment. Only a glowing color suffused the tender cheek, a gentle halting exclamation breathed through the half open lips. The bright light of the full moon shone on high with its trembling beams directly over the couch of the maiden.

"Now, now however she awakes from the strange troubled dream. She opens her eyes, she shakes her beautiful head as if she would free herself from the fetters of a dark enchantment. With a loud outcry she beholds herself actually in the young man's arms and sees alas! that she has not dreamed it. Wildly with all the strength of horror she pushes him from her, springs up and stands wringing her hands distracted before him, her fluttering hair only half disclosing her frightened countenance. Then she calls him by name in a tone indescribably piercing, painfully questioning, 'Emil!' He in turn, hearing himself called by name falls at the same moment with a faint sigh swooning to the floor. After a pause

he raises himself up, rubs his eyes and looks wonderingly about him. He cannot comprehend how he has come here. The influence of the moon has permitted the poor night wanderer to experience this adventure. When he was completely awake and had come to himself, he stood up and began to think over his situation. Then his eye fell astonished upon Rosalinde, who continued to stare at him speechless and immovable. Shame and anger adorned with a deep glowing color the injured maiden, whose virgin whiteness had been sullied by the strange events of this night. A dark, frightening recollection of what had taken place flashed now like a remote, faded dream into Emil's consciousness. The alluring spirits of the night, which had buzzed around him, now mockingly stripped from him the deceitful mask.

"Go, go, go!" called Rosalinde finally, who could no longer bear his look. 'Go!' she called and stretched out her hand with a passionate movement toward him, as if she would with it jerk a reeking dagger from her breast. 'Go, go!' she repeated, sobbing and beseeching. Then she hid her aching head with a loud outbreak of tears. Emil slipped away heartbroken and in despair. He was in such a state, when he reached his own room, that he would have put a ball through his head, had there been at that moment a pistol at hand." How Rosalinde then became pregnant and in spite of her resistance toward Emil, still married him to reestablish her honor, how though after the wedding feast two acquaintances of the young husband, whom he had not invited, played him so mischievous a trick that he lost his reason in consequence, that deserves no further rendering.

We find here also as the nucleus of moon walking, when we strip from the foregoing all its mystical setting, the longing to approach the love object and there to be able to indulge oneself without punishment because it is done unconsciously. The literary historian Richard M. Meyer regards it quite correctly: "Theodor Mundt believed that he had emphasized something new in his way of presenting it. 'The influence of the moon had caused the night wanderer to undergo this adventure.'" To be sure Mundt attributes all sorts of mystical-romantic rubbish to the action of the heavenly body.

"DER PRINZ VON HOMBURG," by Heinrich von Kleist.

Heinrich von Kleist also like Ludwig carried night wandering and moon walking into material at hand. We know that Kleist not

long before the origin of the "Prinz von Homburg" under Schubert's influence occupied himself very much with the "night side of the natural sciences" and Wukadinovic has made it also apparent that the poet went still deeper, back to one of Schubert's sources, to Reil's "Rhapsodien über die Anwendung der psychischen Kurmethode auf Geisteszerrüttungen."<sup>27</sup> There he found a number of features which he then interwove into his drama, although by no means all that he permitted his moonstruck hero to do. The matter of the drama is presumably so well known that I content myself here with giving the mystical setting and the beginning and end of the action.

Wearied with a long ride, the Prince von Homburg throws himself down to sleep that he may obtain a little rest before the great battle in which he is about to engage. In the morning when they seek the leader they find him sitting on a bench in the castle park of Fehrbellin, whither the moonlight had enticed the sleep walker. He sits absorbed with bared head and open breast, "Both for himself and his posterity, he dreams the splendid crown of fame to win." Still further, the laurel for this crown he himself must have obtained during the night from the electoral greenhouse. The electress thinks, "As true as I'm alive, this man is ill!" an opinion in which the princess Natalie concurs. "He needs the doctor." But Hohenzollern, his best friend, answers coolly, "He is perfectly well. It is nothing but a mere trick of his mind."

Meanwhile the prince has finished winding the wreath and regards it idly. Then the elector is moved to see how far the former would carry the matter and he takes the laurel wreath out of his hand. "The prince grows red and looks at him. The elector throws his necklace about the wreath and gives it to the princess; the prince stands up roused. The elector withdraws with the princess, who holds up the wreath; the prince follows her with outstretched arms." And now he betrays his inmost wish, "Natalie! my girl, my bride!" In vain the astonished elector, "Go, away with you!" for the prince turns also to him, "Friedrich, my prince, my father!" And then to the electress, "O my mother!" She thinks wonderingly, "Whom is it he thus names?" Yet the prince reaches after the laurel wreath, saying, "Dearest Natalie, Why run away from me?" and really seizes her gloves rather than the wreath. The

<sup>27</sup> Rhapsodies over the Employment of the Psychical Method of Treatment for Mental Disturbances." See Critical Historical Review by W. A. White, Journ. Nerv. and Ment. Dis., Vol. 43, No. 1.

elector however disappearing with his retinue behind the gates calls to him:

"Away, thou prince of Homburg, get thee back,  
Naught here for thee, away! The battle's field  
Will be our meeting place, when't pleases thee!  
No man obtains such favors in his dreams!"

"The prince remains standing a moment with an expression of wonder before the door, then pondering descends from the terrace laying his hand, in which he holds the glove, before his forehead, turns as soon as he is below and looks again toward the door." Out of this state the Hohenzollern returning awakens him. At the word "Arthur" the moonstruck prince collapses. "No better could a bullet have been aimed." Afterward of course he makes up some story in regard to his sleep walking, that he had slipped into the garden on account of the great heat. Only the princess's glove recalls to him what has happened in his sleep:

"What is this dream so strange that I have dreamed?  
For all at once, with gold and silver gleaming,  
A royal castle flung its portals wide.  
While from the marble terraced heights above  
Thronged down to me the happy dancers all;  
Among them those my love has held most dear.  
Elector and electress, and—who is the third?  
—What name to call her?"

For the name of the princess there is amnesia, as well as for the reason for his moon walking. Then he continues:

"And he, the elector, with brow of mighty Zeus,  
A wreath of laurel holds within his hand.  
And pressing close before my very face  
Plucks from his neck the chain that's pendant there.  
His hand outstretched he sets it on my locks,  
My soul meanwhile enkindled high."

Now again the complete forgetting of the loved one's name. He can only say:

"High up, as though to deck the brow of fame,  
She lifts the wreath, on which the necklace swings,  
To crown a hero, so her purpose seems.  
With eager movement I my hands outstretch,  
No word, mere haste to seize it in my grasp.  
Down would I sink before her very feet."

Yet, as the fragrance over valleys spread  
 Is scattered by the wind's fresh blowing breath,  
 Along the sloping terrace flees the throng.  
 I tread the ramp—unending, far away  
 It stretches up to heaven's very gate,  
 I clutch to right, I clutch to left, and fear  
 No one of all the treasures to secure,  
 No one of all the dear ones to retain.  
 In vain—the castle's door is rudely closed;  
 A flash of brightness from within, then dark,  
 The doors once more swing clatteringly together.  
 And I awaking hold within my hand  
 Naught but a glove, alas! as my reward,  
 Torn from the arm of that sweet dream caught form  
 A glove, ye Gods of power, only this!"

It is evident that there is complete memory of the latter part of his night wandering up to the name of the beloved maiden, although he thinks, "One dumb from birth to name her would be able!" Only once, when he was dreaming by himself, he was on the way toward recollecting the repressed name. He turns even to the Hohenzollern:

"I fain would ask you, my dear friend,  
 The electress, her fair niece, are they still here  
 The lovely princess of the House of Orange,  
 Who lately had arrived at our encampment?"

But he was cut off briefly by his friend, "Eh, what! this long while they've been gone." The same friend had however to explain in detail later, when he appeared before the elector in behalf of the prince condemned to death:

"When I awoke him and his wits he gathered,  
 A flood of joy the memory roused in him;  
 In truth, no sight more touching could you find!  
 At once the whole occurrence, like a dream  
 He spread before me, drawn with finest touch.  
 So vivid, thought he, have I never dreamed.—  
 And firmer still within him grew belief  
 On him had Heaven a favoring sign bestowed;  
 With all, yes all his inner eye had seen,  
 The maiden, laurel crown and noble jewels,  
 Would God reward him on the battle's day."

We see here plainly that the kernel of the supposed dream belonging to the night wandering is wish fulfilment, desire for glory



and the hand of the beloved. It agrees very well with this conception that the prince himself takes the laurel from the gardener's forcing house to wind a wreath of honor for himself. He looks at it with admiring eyes and puts it upon himself, playing the rôle of being beloved, only the elector and Natalie come in to interfere. The princess and the laurel, also love and fame really hypnotize him and draw him magnetically. The prince follows them both with outstretched arms until the elector and Natalie disappear behind the gates. It seems to me very significant that not long before the creation of this drama a crowning with laurel at the hands of a loved one had actually taken place in the life of the poet and that, as it is now generally admitted, Kleist himself stood as the model of the prince. "Two of the smallest, daintiest hands in Dresden," as Kleist relates, crowned him with laurel at a soirée in the house of the Austrian ambassador after the preliminary reading of the "Zerbrochenen Kruges," "The Broken Pitcher." These daintiest hands belonged to his beloved Julie Kunze, to whom Dame Rumor said he was engaged. Wukadinovic defines quite correctly the connection of the drama with its autobiographical meaning: "As the poet sees the ideal of love arising next to that of poetic fame, so he grants to the ambitious prince, who exhibits so many of his own traits, a loving woman standing at his side, who rewards him at the close with the wreath.

The matter goes yet much deeper. The prince says of the elector: "Plucks from his neck the chain that's pendant there. . . . My soul meanwhile enkindled high." The laurel attains a further value for the prince, because the elector binds his own necklace about it. The latter is continually taken by Homburg as the father, to which a number of verses testify. Since the prince unmistakably stands for the poet, it cannot be denied that Kleist had desired the reward not only from the beloved one, but this still more with the express concurrence of the father. In the beginning to be sure he is repulsed by him, "Naught here for thee, away!" and later on account of his disobedience is even condemned to death.<sup>28</sup> He was not only pardoned, however, after he had acknowledged his wrong and recognized his father's judgment as correct, but when he believed his last hour had struck, he was bedecked with the wreath which he desired and on which moreover his elector's chain hangs. Still further, the latter, the father himself, extends the laurel to

<sup>28</sup> It is significant to compare here the Consul Brutus, who permitted the execution of his sons.

Natalie and leads the beloved to him. It is beyond question that love is the chief motive of the moon walking of the prince von Homburg, love to a woman as well as a homosexual tendency otherwise authenticated in the case of Kleist. Only it appears here closely amalgamated with desire for fame, something completely unerotic, and with the sexual, as we have found it so far regularly in night wandering and moon walking, quite excluded.

We will attempt to get more light on the last two points. The striving after poetic fame does not remain with our poet within the usual, normal limits but becomes much more a peculiar neurotic characteristic. No less a hope for instance had Heinrich von Kleist than with an unheard of creation to strike at Sophocles, Shakespeare and Goethe and concerning the last named he uttered this audacious sentiment, "I will rend the crown from his brow!" Since he fails to attain this goal in spite of repeated most earnest onslaughts, he rushes away to die upon the battlefield. He writes to his sister, however, "Heaven denies me fame, the greatest of earthly possessions; I fling back to it all else like a self willed child!"

What lay in truth behind that unattainable goal that Kleist tried again and again to carry by force? He himself confesses that it was not the highest poetic art or at least not exclusively so. Otherwise Kleist would have been able to content himself with his so commanding talent and with that which he was able to accomplish with it, like so many other great poets. Let us not forget that he sought to outdo especially the three greatest. Therefore I think, in accordance with all my psychoanalytic experience, that Sophocles, Shakespeare and Goethe are together only father incarnations, that Kleist also wanted to remove the father from the field. One has a right to definite surmisings on the basis of various works of Kleist, although nothing is known to us of the poet's relations to his parents. The incest motive is one of the chief determining factors of artistic creation, as Rank has outlined in his beautiful book.<sup>29</sup> It is in the first place the desired and striven for incest with the mother herself, in the way of which the father naturally stands. The poet realizes in the freer land of poetry what is impossible in life, by displacing it over upon a discovered or given material.

I discussed in a larger work,<sup>30</sup> previous to Rank's book, how

<sup>29</sup> Otto Rank, "Das Inzest-Motiv in Dichtung und Sage," 1912, Franz Deuticke.

<sup>30</sup> "Heinrich von Kleist. Eine pathographisch-psychologische Studie," 1910, J. F. Bergmann.

Heinrich von Kleist made the incest phantasies of his childhood the foundation of many poems. So for instance the Marquise von O., assaulted in a fainting fit, is protected from the foe pressing upon her by some one who loves her and will subsequently surely marry her. I need hardly explain that the evil one who will positively force himself upon her is the father, from whom the son defends the mother, that he may subsequently woo her. It is again only the poet himself who sets himself as a youthful ideal god in place of the aging father, as Jupiter descended from his throne renewed in beauty and youth according to his divine power, to visit Alcmene in the form of her spouse Amphitryon. In the "Zerbrochenen Krug" (Broken Pitcher) the judge breaks violently into the room of the beloved one—a typical symbol for one's own father who is also in fact the child's first judge—and is driven out by the rightful lover.

The objection need not be made that the poet has simply held to his pattern. The choice of material betrays the purpose, which frequently remains unconscious. What, we may say, impelled the poet although he wished to translate it wholly, to take up Molière's *Amphitryon*, one of his weakest productions too, and then change it in so striking a fashion? Quite unlike the French version, Jupiter becomes for Kleist the advocate with the wife-mother:

"What I now feel for thee, Alcmene dearest,  
Ah, see! it soars far, far beyond the sun,  
Which even a husband owes thee.  
Depart, beloved, flee from this thy spouse,  
And choose between us, either him or me.  
I suffer with this shameful interchange,  
The thought to me is all unbearable,  
That this vain fellow's been received by thee,  
Whose cold heart thinks he holds a right o'er thee.  
Oh! might I now to thee, my sweetest light,  
A being of another sort appear,  
Thy conqueror since the art to conquer thee  
Was taught me by the mighty gods."

In truth Kleist, like every other poet, chose the most of his material in accordance with unconscious wishes, where beyond all else the mother complex presses for poetic expression.

Let us apply once more that which has been so far discovered to the "Prinz von Homburg." This is rendered yet more easy from the fact that the electress is repeatedly designated by the hero as "Mother." His real mother had indeed at her death delivered

him over to the friend of her youth with the words: "Be a mother to him when I am no longer here." And the electress had answered in similar strain, "He shall be mine as if my own in birth!" But since on the other hand Natalie also addresses her repeatedly as Mother as she does the elector as Father, so Natalie is Kleist's beloved sister in disguise. The poet would desire the laurel wreath also from his own sister. Why then the father's acquiescence? If we now appeal to our psychoanalytic experience, this teaches us that regularly the sister incest represents a later form of the older and more serious mother incest. The boy, who first desires the mother, satisfies himself later with the less forbidden and more easily accessible sister. All poets follow very significantly this psychoanalytically established relationship, as Rank<sup>31</sup> has recently convincingly shown. The poets so often represent this, that the phantasies and wishes are displaced from the mother to the sister or they are split up between mother and sister, which then makes their origin especially clear.

The latter is also the case with Kleist in the "Prinz von Homburg." He takes for the mother he desires, at one time the electress, at another time Natalie, "his girl, his bride."<sup>32</sup> It agrees strikingly also that the prince in the fear of death expects to be saved only by the electress, also the mother, from the punishment with which the elector father threatens him. So a child who knows no way out for himself, no help any more, flees to his mother. Such an unusual, shocking fear of death on the part of a field officer needs explanation. It is nothing else than the child's fear in face of the stern parent. It is further overdetermined in an infantile way. In the drama the prince for a long time does not believe in the grim seriousness of his position. The elector father will only put him to the test. The sudden transition to frantic fear follows first when the friend informs him that Natalie has sent back the addresses carried by the ambassador, because she is betrothed to the latter. This would have so roused the elector against him. From this time on the prince—and the poet—holds everything as possible and is ready to sacrifice even the hand of the beloved for his life.

A second determination likewise is not wanting, which is also infantile. Freud has shown in the "Interpretation of Dreams"

<sup>31</sup> *L. c.*

<sup>32</sup> It is now plainly understood that the prince can name among the dear ones who appear to him the elector and the electress, also his mother, but not the third, who is merely a split-off from the latter, at bottom also identical with her.

that the child does not at all connect the ideas of older people with the words "death" and "to die." He knows neither the terror nor the shuddering fear of the eternal nothingness. To be dead means to him merely to be away, gone away, no longer to be disturbed in his wishes. For his slight experience has already taught him one thing, dead people, as perhaps the grandparents, do not come back. From this it is only a step that the child sometimes wishes death to his father, when the latter disturbs him. Psychoanalysis tells us that this is not perhaps a shocking exception but a matter of everyday occurrence. Such thoughts are touched upon in the "Prinz von Homburg." The false report has come that the elector father has been shot and Natalie laments, "Who will protect us from this world of foes?" Then is the prince ready on the spot to offer his hand to the orphaned girl, also apparently to her mother. A child wish comes to fulfilment, the setting aside of the father who interferes with his plans for the mother. When the man believed to be dead nevertheless returns, he pronounces, as we can understand, the sentence of death upon his treacherous son. Only when the latter had acknowledged the justice of the sentence—I might almost have said, after he had asked forgiveness, is he not only pardoned but more than that recompensed, while now the father voluntarily grants him his wish.

It seems to me significant that Kleist freely introduced into his drama the complete condemnation to death as well as night wandering and moon walking. In the first point he had turned tradition quite to its opposite. In the original the great Friedrich relates that on the triumphant battle field the elector has already forgiven the prince that he had so lightly risked the welfare of the whole state: "If I had judged you according to the stern martial law, you would have forfeited your life. But God forbid that I should sully the brightness of this day by shedding the blood of a prince, who was once the foremost instrument of my victory." Personal reasons, and, as we know from psychoanalysis, these are always infantile reasons, must have been involved when Kleist incorporated this directly into his poetry and yet in so striking a fashion. Some of these reasons I have been able to set forth above.

It is now clear that the apparently asexual desire for fame does not lack its erotic foundation. The desire for fame is so greatly exaggerated in Heinrich von Kleist that he will do no less than tear the laurel from Goethe's forehead, because in his infantile attitude he hopes through an unheard of poetic activity to supplant the father



with the mother. After the shipwreck of his masterpiece, the Guiskard material, he longed for death because life had no more value for him, but he finds later in the "Prinz von Homburg" a happier solution. For not only does the mother herself now crown him but does it with the father's affectionate blessing. And the old theme of night wandering and moon walking, that is climbing into bed with the loved one, finds its place here although in an opposite form and under a certain sexual repression. The child does not come to the mother but she to him and places the longed for crown upon his head even with the concurrence of the father. Also the fact that the prince transgresses the elector's commands as the result of his moon walking, to which the prince is subject, must somehow; at least by analogy, have been created from the poet's own breast. Nothing is said about this in regard to Kleist, of whose inner life we know so little. Yet his very great interest in noctambulism and similar "night sides of the human soul," as well as his exceptional understanding of the same, show that he at least must have possessed a disposition toward it. It should be emphasized once more in conclusion that the moon walking in the "Prinz von Homburg" does not lack the infantile sexual root, nor is the corresponding erotic purpose wanting, which we have always found, heretofore, to come to the loved one without being held responsible.

"DAS SÜNDKIND," by Ludwig Anzengruber.

"Das Sündkind" ("The Sin Child") by Anzengruber (in the first volume of his "Dorfgänge") tells of an apparently non-sexually colored wandering by moonlight. There a 45-year-old pitch worker, the mother of twelve children, who had all died except the narrator, and for three years a widow, had become pregnant with a "sin child" whose father no one would acknowledge himself. She had always been a discreet woman, and was almost equal to her son in her work, although he at thirty years old was at the height of his manly strength. She had always been as exemplary in love as in her work, a combination, as we know, not rare to find. Having matured early she was with her first child at the age of fifteen and when she was a widow "the people could not wonder enough how long it would be before she showed her age." Not rarely "love" suddenly overcame her and even toward her grown son she could occasionally make quite "God forbidden" eyes. One might almost draw the conclusion from the following circumstance that he also was more deeply dependent on the mother than he might acknowl-



edge to himself. Left alone with her during her confinement, he was not able to look at her but drummed on the window pane and became more and more confused although "God knows, there was no call for it." Then he turned around with his face burning red and said, "You ought to be ashamed, Mother, you ought to be ashamed!" Soon however not only remorse seized him but he began to curse at the folk, who see in the infant not his brother but only the "child of sin." "Do you think for a moment that I would bear a grudge against the little innocent worm? Curse you, anyone who would separate the children of one mother from each other!" After he had lost the love of his youth in earlier years, he had no more interest in women but dwelt with his mother alone on the land which belonged to the family. Later Martin toiled early and late for the illegitimate child Poldl, as if he were its true father, for whom moreover he never might make inquiry.

When Poldl was perhaps sixteen years old, his mother's health began to fail and with her anxiety at approaching death she began to be concerned for her soul, which she, according to human custom, expressed as care for her illegitimate child. He should dedicate himself to the Lord, should become a clergyman, by which he should remain spotless. Martin, with keen insight, thought thus, "That is indeed the easiest way to get rid of one's own sin, to let some one else atone for it" and feared it might go hard with Poldl, hot blooded by inheritance, but he had no effect upon the mother, who was supported by the boy's guardian. Poldl also did not permit himself simply to be talked of by her, but applied himself ever more deeply to his future sacred calling, especially since all the people of the place already paid court to him as if he were even now an ordained clergyman. "Soon he had no other thought than of his future holy office and he might stay or go where he would, for nothing was for him too good or too bad to remind him of it." "He strolled about one entire summer," Martin tells us, "and did not condescend to the least bit of work but when I was out with the farm hands making hay in the meadows or reaping in the field, it very often happened that he rushed unexpectedly out of the bushes and began preaching to them. This seemed quite right to the lazy folk, they would let their work lie and would stand gathered about him and listen devoutly to him and I could not take ill their so excessive piety. The mother thought as they did and found that his absurd preaching there went straight to her heart."

We will stop here a moment. What drove Poldl so to the

priestly calling, what made him so intent upon it? We might mention in passing the vanity and the high sense of importance, which is created by the desire in the sixteen year old boy after the most reverend calling. Yet, though I would in no way undervalue his ambition or the satisfaction of a so pleasantly tickled vanity, yet decisive and determining these can scarcely be. Strong motives must govern in order to explain more completely such an impulsion. When Poldl strode over the fields and began to preach, "At that time the Lord Jesus spoke to the disciples . . .," then he is indeed not far from conceiving himself as the Holy One and his mother as the Virgin Mary. Jesus had offered himself for the sins of man, as he now for the sin of his mother. According to this it is nothing else than his love to the mother which drives him to the sacred office, in which it is not to be forgotten that such a love, which leads to a thought obsession, is in the light of experience never without the erotic.

This mingling of sensuality and love to the mother, and to an older woman who could be his mother, shows itself still more clearly two years later, when he has a holiday from the seminary for a few days. He finds at home a buxom picture of a woman, a relative on a visit, almost twice as old as he, the very essence of cheeriness and health. "The boy clung closest to her. In spite of his eighteen years he still seemed childish enough and this he turned to account, and 'played the calf with her,'" to use the excellent word of the poet.

Six years later Poldl was appointed to assist an invalid vicar, in whose home a regular vicar's cook kept house with her sixteen year old girl, whom she had from the old vicar. In the same year Poldl's mother was laid to rest and her son appeared at her funeral, where the robust peasant girls and maidens pressed themselves upon him. But he "withdrew shyly from every one of them and gave his hand to no one, as he obligingly might have done. He has always before this appeared like milk and blood," thought Martin, the anxious one, "now he has an unhealthy look, no color, sunken cheeks, and his eyes are deep within, he stares at the ground and cannot bear to have a stranger look at him. It does not please me."

All this is clear and transparent to the physician. In the young man now twenty-four years old the inherited blood began to make itself felt, and at the same time the cook and her daughter let no stimulus be wanting. He suffered under his self restraint, grew pale and hollow and because only his actions remained chaste but

not his thought, he could no more look freely upon a woman. When he now preached in the pulpit, he spoke of the devil as the tempter and of all his evil suggestions. He could declare what evil thoughts come to a man and in closing he threatened his flock most earnestly that the devil would carry them all away together. We know well that no sins are more condemned than those which one holds himself capable of committing or which one would himself most gladly commit if only one dared.

The young priest owed it to a great love which he felt for the miller's daughter that he kept himself pure at least in body. So much the more was the vicar's cook intent upon bringing about his downfall through her girl. Then they could again rule at the vicarage, since the old vicar's days were numbered, when Poldl came into the fat living left vacant. It was at the burial of the old priest where Poldl delivered at the grave the funeral oration for the dead, and endeavored to lay the good example which the old man had given upon the hearts of his flock. As he lifted his eyes once and caught those of the miller's Marie-Liese, who was listening so devoutly, not taking her eyes from him, he suddenly remained stuck in the midst of his speech and could find his place in the text again only with difficulty. Was he not able to maintain before her pure glance the fiction of a noble priest, did it come to his consciousness that he was wandering in the same paths on which the other had been most severely wounded? Something of this the miller's daughter seems to have had in mind, for as she later begged his pardon for having confused him by staring at him, at the same time she advised him not to have anything to do with those at the vicarage. The vicar's daughter, who had stolen up unobserved, shook her fist at them both, while her mother drew Poldl later into a corner to give vent to her feelings, "You cannot have the miller's daughter and do not for a moment believe that she would be willing to have you."

On his death bed in the lesser parish, which he held later, he complained to Martin, "I should never have been a priest"—with his inherited passionate blood, in spite of his mother's urging and his love to her. "Martin, you have no idea how hard it is to run caught in a sack; it costs a deal of trouble to keep oneself up-right. If one does not twist about one falls into it. The cowl was such a sack for me. . . . Brother, I have unwittingly fallen into disgrace as a wild beast into a trap, and I am more ashamed of it perhaps than the worst sinner of that which he has done deliberately

and maliciously. I would not have stayed in the trap, could everything at first only have remained secret, so that no one would have been afraid to extend a clean hand to me, by which I might have found myself and might again belong to the world and everything. But that the others knew right well and they wanted me for themselves and therefore they have behaved without fear or shame so that soon everything was free and open to all Rodenstein from the forest house at one end to the mill at the other. From that time on I have seen no friendly eye, and the blue, yes, the blue eyes (of the miller's daughter) were always turned defiantly away from me. And because she was unkind to me she became all at once kind to some one whom she formerly could not bear. The folk shook their heads and prophesied little good for her. So the time came when I must come here to this parish. There lay upon me what can soon crush one to the ground, for peace and honor were squandered and those who had won them from me hung like chains upon me and the bit of sunshine that I had had in life I had to leave behind in Rodenstein. When however concern for her to whom I owed the bit of happiness was joined to this, I broke under it and then they took me and brought me here and I let myself be brought."

So had he truly become a child of sin with the feeling of lost purity and a great consciousness of guilt upon his soul. And that he had not merely squandered his own honor and peace but had also dragged the beloved to harm, so that she must have doubts of her purity, this does the rest for him and makes him the willing play ball of the parish folk. From the first day when he took over his new charge, he began to wander in the full moonlight up to the ghostly hour of midnight. At the stroke of twelve he went to the pulpit, over which a bright moonbeam lay, which also lighted up his face as bright as day. With closed eyes he knelt in the pulpit, "his folded hands before him on the upholstered border, the head bowed upon it as if in quiet prayer to collect himself as usual before the sermon. All at once he raised himself, bent forward a little as if the pews were full of people and he wished first to look them over, then he threw his arms to either side and stood there like one who would say, 'Strike me dead, if I have offended you, but I cannot do otherwise!' He did not say this but in a voice as of one speaking in a dream he uttered the words, 'I know of nothing!' And then once more—his hands extended toward heaven and spread open, as if he would show everything to all within or about the church—"I know of nothing!" Afterward he turned and went."

In this classic picture of the brother are some features of a new sort. Above all, sexuality appears only incidentally to play a part, in so far as it awakens the latent tendency to moon walking. Poldl begins to wander at midnight after the miller's daughter is lost to him and he is tortured by anxiety for her future. Otherwise he does what so frequently is done by the moon walker, he carries out the apparently harmless activity of the day as he prays in the church before an imaginary audience. At least he truly imitates the formalities with which prayer begins, though the conclusion does not accord with the beginning. It sounds like a justification before the folk of Rodenstein, who have taken offence at his action, that he stands there in Luther's place as one who cannot do otherwise though one strike him dead. At the same time the repeated outcry at the end, "I know of nothing, I know of nothing!" smacks not only of a denial that he did not know perhaps why Marie had fallen into disgrace, but suggests the directly infantile. Thus a child insists, when it is reproached, that it has done nothing.

Let us take up again the threads of our narrative. Poldl faded day by day under the pressure of his heavy burden of soul. At last there remained nothing else for him but to let them write to his brother that he lay sick and wished to see him. As Martin entered the sickroom Poldl stretched his lean arms toward him, breathed a heartfelt cry and began to weep aloud like a child. "You are like a father to me, Martin, you are like a father to me!" And from time to time he added, "Forgive me!" Then he stroked Martin's rough hands, "the hands which had toiled for his daily bread when he was a boy." And now he poured forth his confession. He should not have become a priest, then the people of the parish would have remained strangers to him and he perhaps would have succeeded to the Rodenstein mill. His entire concern centered itself about this, that he had not only lost Marie-Liese but was also to blame for the overthrow of her happiness. He related to his brother how the parish folk had apprehended him, so that he was covered with shame, how they all hung about the great bell of Rodenstein until finally the miller's daughter turned from him and to another. After the confession was made Poldl fell asleep contentedly, yet only to wander that very midnight. The invalid was very ill, when Martin talked with him again the next day. And suddenly he began to speak of the days of his childhood and it was remarkable to the brother "how he had remembered the most trivial thing in regard to it and it seemed to me as if he himself often wondered at



it in the midst of his speech. Bit by bit thus he took up his life and we talked together of the time when he ran about the sitting-room and the court in his little child's frock, until the time when he went to school, to the seminary, to Rodenstein. . . . The sun had set when with our prattle we had come to the place where we were, at Weissenhofen. 'That's the end,' I said, 'and there remains nothing else to tell.'—'Yes, yes,' said my brother reflectively, 'that's the end,' and there remains nothing more to tell." Soon he noticed how truly Martin had spoken in every respect, for the end had come for him now physically. With a blessing on his lips for the newly won brother of his heart, he laid himself down to sleep. "It had become still as a mouse in the room. After perhaps a quarter of an hour I heard him say, 'Yes, yes, were we now together, only you must not hold me so tightly to your breast.' With this he threw himself suddenly over to the right, drew a deep breath, and it was over."

Let us consider once more the circumstances of the moon walking which accompanied this. He begins with this after his removal from Rodenstein and from his heart's beloved. There had preceded the grief over his wasted honor and his forfeited peace, the pain at the loss of the miller's daughter and, which is rather conclusive, the torturing regard for her future, which completely paralyzed his will power. The latter point is somewhat remarkable. For at bottom it was never said that her marriage was unhappy. The people had shaken their heads before it, only, and prophesied nothing good. When Martin fourteen years after the death of his brother meets Marie-Liese at his grave, she has become a handsome woman and has been a widow for eight years but is well poised mentally and lives for her boy. In Poldl's concern the wish must indeed have been father of the thought. If he could not have his treasure, then she should not be happy at the side of another man. Yet apparently this does not refer alone to the miller's daughter. Psychoanalytic experience teaches that where the reaction manifests itself all too strongly this happens because it is not merely a reaction to a present, but above all to a long past experience, which stands behind the other and offers first the original actual tonal background. Only apparently is the effect too strong, if we measure it merely by the actual cause, in truth however the action corresponds to all the causes, that is the new added to the old.

We can say further, if we apply this experience to the poet's narrative, Poldl had not merely lost the miller's daughter forever



by entangling himself with the vicar's daughter, but far more another, the one for whom he had entered orders. The mother had said to Martin, "There is only one way, one single way by which my boy can be saved from ruin and I can obtain peace and forgiveness from my sin." This task, to atone for the mother by a holy life, had not prevented him from a passionate love for Marie-Liese or from an intrigue with the pastor's daughter, yet, since he had on the latter's account lost his purity, something else was also laid waste thereby, that which had given peace to him and a purpose to his muddled life, the love for his mother. As he tarried already half in the other world, his last words were, "Yes, yes, were we now together, only you must not hold me so tightly to your breast." This had the mother in her tenderness done to her little boy. We see here the regression to the infantile, to a primitive child libido.

The matter can be followed still further. The walking by moonlight itself did not begin, in spite of every predisposing cause, until Poldl was connected with the new parish and no longer shared the same locality with his beloved. It is not revealed whether the pulpit of the Weissenhofen church looked perhaps in the direction of Rodenstein or not. It seems to me significant that the pastor's daughter crept after Poldl all night long, not perhaps merely the first time, as if she suspected his hidden erotic or feared even that he might go out toward Rodenstein. He must also every midnight establish the fact that, in spite of his sins of the flesh, he considered himself still worthy to be a priest. For the same reason he himself read the mass every day until near the end. Indeed he read this not merely in the daytime but also at midnight when other priests sought rest. And by his behavior in sleep walking it was as if he wished each time anew to justify himself before his Rodenstein parish, and especially before his beloved. The Luther attitude referred to the former, "Though you slay me, I cannot do otherwise!" the outspoken infantile expression, the only words which he actually speaks, "I know of nothing!" is for the latter. Thus a small boy protests his innocence when any one faces him with a misdeed. It was as if he wanted to go back to his beloved, to Marie-Liese, as if to his own mother.

Again we find libidinous and infantile causes as the starting point of moonlight walking and sleep walking. Only the erotic no longer appears so openly as with the other poets but receives a certain disguise. Yet brother Martin, the philosopher of life, recog-

nizes clearly the kernel of the matter: "So I had also to witness the end with him, as with so many of my brothers and sisters. But I still think today this need not have happened, if the mother had permitted him his life as it would have been lived out freely by himself. First she should not have counted it so great as sin, for otherwise there would have been no pitch worker Poldl in the world. Although she thought of it within herself that it was a sin, she should have so looked upon it that she could have settled it with the Lord God. Ah yes! he had to go about in the cowl, which had become a greater sack than a farmer's jumper and there all the sins of others enter, but if no one shall commit one in his own right, how would one find shelter for all these? If I had only at that time been obstinate about the planning of this thing, I would have foreseen the wrong of it and have known that the mother was an old woman, and with many conscience grows when reason is going to sleep. Faith, honor and peace he would never have squandered, for the farmer's position does not play with so high a stake. Still today the little fellow runs gaily about the yard under my eyes. . . . Ah, you poor sin child, how wantonly was the joy of living destroyed for you!"

"MACBETH," by Shakespeare.

As I now undertake the analysis of the case of Lady Macbeth, I stand not only before the last but the most difficult portion of my work. Here indeed everything sexual and the erotic itself seem to be quite excluded; and my attempt appears to fail in both directions, in the sexual as well as in the infantile, to apply to Shakespeare's heroine what my psychoanalytically treated cases, as well as all those others from literature have furnished. The poet has devoted no more than one single scene to this entire sleep walking including the grounds for it, and he has said as little of Lady Macbeth's childhood as of her sexual erotic life. Our knowledge of Shakespeare's life is above all so meager, if we turn from the case to the poet himself, that the difficulties tower in our way almost mountain high. The reader will in this case, which presents itself so unfavorably, have to expect neither that certainty nor even that high degree of probability of results, which the earlier examples gave us. Here through no fault of mine all aids to interpretation are wanting. I should consider it as something accomplished if the reader did not say at the close, "The case of Lady Macbeth contradicts all that has been heretofore discovered," as it will appear at first.

We will begin with the literary source for Macbeth, Holinshed's "History of Scotland."<sup>33</sup> Shakespeare confined himself so closely to this that he took over accurately, even to the dialogue, whole scenes into his tragedy. The deviations are for this reason so much the more interesting. In the chronicle Macbeth is simply the tyrant. At the very beginning it is said of him, "he would certainly have been held as the most worthy of rulers, if his nature had not had so strong a tendency to cruelty." His cruelty is frequently emphasized, both at the bier of the dead Macdowald and toward the dwellers in the western isles, who "called him a blood-thirsty tyrant and the cruel murderer of those to whom the king's grace had granted their lives." Finally also in the camp of the Danes when they were overcome "he wrought such havoc upon all sides without the least resistance that it was terrible to look upon." A change seems however to have taken place in his character when, after the murder of Duncan, he had seized the kingdom for himself. "He began to reform the laws and to root out all the irregularities and abuses in the administration." He freed the land for many years from all robbers, guarded most carefully the church and clergy, and, to put it briefly, was looked upon as the defender and example of everything blameless. He established also many good laws and ruled the kingdom for ten years with the greatest wisdom and justice.

"This apparent equity and zeal for all that is best was however merely hypocrisy; he wished only to win the favor of the people. Tyrants are always distrustful, they are always afraid that others will rob them of their power by the same unrighteous means by which they themselves have succeeded. As soon as Macbeth discovered any plans against himself, he no longer concealed his intentions but practised and permitted every kind of cruelty." At first the words of the three sisters of fate lay always in his thoughts. In order to attain to what they had prophesied he was willing to have Banquo and his son murdered. Yet the murderers hired for the purpose killed only the former while Fleance succeeded in escaping. "Luck seems to have deserted Macbeth after the murder of Banquo. None of his undertakings were successful, every one feared for his life and scarcely dared appear before the king. He feared every one and every one feared him, so that he was always seeking opportunity for the execution of suspected persons. His

<sup>33</sup> I cite this according to "Die Quellen des Shakespeare," by Karl Simrock, 2d edition, 1870.

distrust and his cruelty increased day by day, his bloodthirstiness was not to be appeased. . . . He gave himself over recklessly to his natural ferocity, oppressed his subjects even to the poorest and permitted himself every shameful deed." Shakespeare has represented the rest fairly truly according to Holinshed, only that in actuality this lasted for seven years, until Macbeth fell at the hands of Macduff.

It is also worthy of note what Holinshed has made the ground of the murder of Duncan. There preceded in the chronicle the promise of the three witches, further Malcolm's appointment as prince of Cumberland and, as a result of this, succession to the kingdom. Now Malcolm could "ascend the throne directly after his father's death, while in the old laws it was provided that the nearest relative would be placed upon the throne, if, at the death of his predecessor, the prince who was called to the succession was not yet capable of ruling." This had happened to Macbeth, Duncan's cousin. "Then began Macbeth, from whom by this arrangement of the king all hope of the throne was taken, to consider the means whereby he could seize the crown by force for himself. For he believed that Duncan had done him a great wrong, when he named his infant son as successor to his throne and had so annulled all other claims. Moreover the words of the witches encouraged him to his purpose. But foremost of all his wife, a proud and haughty woman, who longed with most burning desire after the name of queen, would not desist until she had strengthened him to the uttermost in his intention." This last sentence is the chronicler's only notice of Lady Macbeth.

We can now measure what Shakespeare has contributed himself to her character as well as to that of her husband. At first the absolute cruelty, which with Holinshed was the chief trait of his character, is wanting in Macbeth, and therefore ambition is mentioned first. Macbeth becomes the tyrant wading in blood first after the murder of Duncan and then more from a necessity to defend himself. His own wife characterizes best the earlier hero:

"Yet I do fear thy nature;  
It is too full o' the milk of human kindness,  
To catch the nearest way; Thou would'st be great;  
Art not without ambition; but without  
The illness should attend it. What thou would'st highly  
That would'st thou holily, would'st not play false,  
And yet would'st wrongly win: thou'd'st have, great Glamis,

That which cries, *Thus thou must do, if thou have it;*  
 And that which rather thou dost fear to do,  
 Than wishest should be undone."

Yet Macbeth at bottom dared not murder the king, he only toyed with the thought. He must be instigated from without, if the deed is not to be put off until the Greek calends. Lady Macbeth from the very beginning feels it her task to strengthen her laggard and doubting husband in his ambition, which Shakespeare had already found in Holinshed. As the chronicle has pictured it: "Still more did his wife urge him on to attack the king, for she was exorbitantly ambitious and burned with an inextinguishable desire to bear the name of queen."<sup>34</sup> While she also incited her husband, she fulfilled yet more the longing of her own heart:

"Hie thee hither,  
 That I may pour my spirits in thine ear;  
 And chastise with the valour of my tongue  
 All that impedes thee from the golden round."

She summons herself also to the task, calls the evil spirits of the air to her aid and will become a man, since her husband is no man:

"Come, come, you spirits  
 That tend on mortal thoughts, unsex me here;  
 And fill me, from the crown to the toe, top-full  
 Of direst cruelty! Make thick my blood,  
 Stop up the access and passage to remorse;  
 That no compunctious visitings of nature  
 Shake my fell purpose, nor keep peace between  
 The effect and it! Come to my woman's breasts,  
 And take my milk for gall, you murd'ring ministers!"

When Macbeth announces, "Duncan comes here to-night," she asks sinisterly, "And when goes hence?"—Macbeth: "To-morrow—as he purposes."—Lady Macbeth:

"O, never  
 Shall sun that morrow see!  
 . . . . . He that's coming  
 Must be provided for; and you shall put  
 This night's great business into my despatch;  
 Which shall to all our nights and days to come  
 Give solely sovereign sway and masterdom."

<sup>34</sup> The words of Holinshed's chronicle.

It may be seen that the really cruel one is here first Lady Macbeth and not her husband. He on the contrary must always torture himself with scruples and doubts. He constantly holds before himself the outward results of his deed, brings everything together which should protect Duncan from his dagger and can only say in regard to the opposite course:

"I have no spur  
To prick the sides of my intent, but only  
Vaulting ambition, which o'er-leaps itself,  
And falls on the other."

And he explains to his wife, "We will proceed no further in this business." Then must Lady Macbeth rebuke him as a coward, no longer trust his love, if he, when time and place so wait upon him, retract from his purpose. She lays on the strongest accent, yes, uses the "word of fury":

"I have given suck; and know  
How tender 'tis to love the babe that milks me;  
I would, while it was smiling in my face,  
Have plucked my nipple from his boneless gums,  
And dashed the brains out, had I so sworn, as you  
Have done to this."—

and finally develops the entire plan and promises her assistance, before she can persuade her husband to the murder.

She has stupefied the two chamberlains, upon whom the guilt shall be rolled, with spiced wine and drunk herself full of courage for the deed, as so many criminals.

"That which hath made them drunk, hath made me bold;  
What hath quenched them, hath given me fire."

Then she hears Macbeth within at his gruesome work uttering a terrified question, and continues:

"Alack! I am afraid they have awaked,  
And 'tis not done:—the attempt, and not the deed,  
Confounds us;—Hark!—I laid their daggers ready,  
He could not miss them.—Had he not resembled  
My father as he slept, I had done't."

Then her husband appears with the daggers. As he looks at his bloody hands a cry is wrung from him, "This is a sorry sight." Yet the Lady repulses him harshly, "A foolish thought, to say a sorry sight." Macbeth:



"Methought, I heard a voice cry, *Sleep no more!*  
*Macbeth doth murder sleep* . . . . .  
*And therefore . . . Macbeth shall sleep no more!*"

Lady Macbeth quiets him but he weakens his high courage by brooding over the deed.

"Go, get some water,  
 And wash this filthy witness from your hand.—  
 Why did you bring these daggers from the place?  
 They must lie there. Go, carry them; and smear  
 The sleepy grooms with blood."

Then however as her husband refuses to look again upon his deed Lady Macbeth herself seizes the daggers:

"The sleeping and the dead  
 Are but as pictures; 'tis the eye of childhood,  
 That fears a painted devil. If he do bleed,  
 I'll gild the faces of the grooms withal."

Macbeth (alone):

"Will all great Neptune's ocean wash this blood  
 Clean from my hand? No; this my hand will rather  
 The multitudinous seas incarnardine,  
 Making the green one red."

Lady Macbeth (returning):

"My hands are of your colour; but I shame  
 To wear a heart so white . . . . .  
 . . . . . retire we to our chamber:  
 A little water clears us of this deed;  
 How easy is it then! Your constancy  
 Hath left you unattended."

But the horrid deed has not brought the expected good fortune. After Duncan's murder Macbeth finds no rest and no sleep: "To be thus, is nothing; But to be safely thus." So he first considers removing Banquo and his son. But Lady Macbeth is little content:

"Nought's had, all's spent,  
 Where our desire is got without content;  
 'Tis safer to be that which we destroy,  
 Than, by destruction, dwell in doubtful joy."

Then comes her husband. All night he has been so shaken with terrible dreams that he would rather be in Duncan's place, "Than

on the torture of the mind to lie, In restless ecstasy." Lady Macbeth tries here to comfort him with the only tender impulse in the drama:

"Come on;  
Gentle my lord, sleek o'er your rugged looks;  
Be bright and jovial 'mong your guests to-night."<sup>35</sup>

Macbeth promises to do as she asks and charges her to treat Banquo especially with distinction. Nor does he conceal from her what now tortures him most, "Dear wife, Thou knowest that Banquo, and his Fleance, lives." And immediately the Lady is her old self: "But in them nature's copy's not eterne." Though Lady Macbeth is represented as at once prepared for a second murder, Macbeth has now no more need of her: "Be innocent of the knowledge, dearest chuck, Till thou applaud the deed."

<sup>35</sup> One notes the emptiness of this passage. She could scarcely have said much less, if she wished to comfort him. And yet this passage is always quoted by those authors, who accept love on the part of Lady Macbeth for her husband as the driving motive for her action. Indeed, Friedrich Theodor Vischer himself does not shrink from an interpolation and translates the passage: Lady Macbeth ("caressingly")—"Come, come, my noble lord, remove thy wrinkles, smooth thy gloomy brow, be jovial this evening, well-disposed toward thy guests." And although the original English text contains no word for "caressingly," yet Vischer gives this commentary: "His wife's answer to him must be spoken on the stage with an altogether tender accent. She embraces him and strokes his forehead." (Shakespeare—Vorträge, Vol. 2, pp. 36, 102.)

(*To be continued*)

## CRITICAL REVIEW

### THE UNITY OF THE ORGANISM\*

BY WILLIAM A. WHITE

Ritter's timely, interesting and suggestive work is a digest of the biological evidence for an organismal as opposed to an elementalistic conception of the living organism, be it plant, animal, or man. He traces the evidence through the whole biological series from the unicellular organisms, including a consideration of protoplasm, through the multicellular organisms, including a consideration of the bio-chemical integrations, the phenomena of heredity and of growth, and of neural integration, to the psyche and the phenomena of consciousness. It is a masterly assemblage of the evidence which is of peculiar significance and importance for psycho-pathology in view of its present individualistic and interpretative tendencies, and coming, as it does, from the whole field of biology.

The antagonism between elementalism and organismalism is fundamental and bespeaks the type of personality that approaches the problem. It was a great step when evolution was able to supplant the special creation hypothesis and trace each organism in its phylogenetic unfolding, and demonstrate the homologies of its several parts in the several members of the series. It was fascinating and seductive to work these out as between the seal's flapper and the bird's wing, the horse's hoof and the toes of other quadrupeds and in this search for analogies the importance of differences was often lost sight of, "as though an embryologist, having discovered that a bird's wing is the genetic counterpart of a salamander's forelimb, should instruct the ornithologist that it is wrong for him to call the bird's wing a wing, because the member may be reduced to a lower type of limb."<sup>1</sup> "Either analytic knowledge or synthetic knowledge of nature would be wholly void of meaning were it to be completely wrenched from the other."<sup>2</sup> And so the main thesis of the or-

\* Ritter, William Emerson: *The Unity of the Organism or the Organismal Conception of Life*. Two vols., pp. xxix + 806. Bibliography, glossary and index. Published by Richard Badger. Price \$5.00 net.

<sup>1</sup> Vol. II, p. 247.

<sup>2</sup> Vol. I, p. x.

ganismal approach to an interpretation of the living organism is set forth as follows: "The organism in its totality is as essential to an explanation of its elements as its elements are to an explanation of the organism."<sup>3</sup> . . . "just as, for example, it is the attributes of a horse as *a horse*, and not as an animal generally that elicits our particular interest in the horse."<sup>4</sup>

Perhaps no single theory has had a greater influence in fixing the tendency toward an elementalistic explanation of the organism than the cell theory. This is easily understandable for cells seem to be definite structures, each enclosed in a cell wall and so set apart and separated from other cells and each other, therefore, leading an independent existence as a definite unity, their sum making up the organism. This was perhaps the natural attitude to take upon the discovery of these relatively small and uniform structural units and it took a profounder and a broader knowledge to realize that "physiological unity is not broken by cell-boundaries"<sup>5</sup> and that "the cell cannot be regarded as an isolated and independent unit . . ." but that they (the cells) are "specialized centers of action into which the living body resolves itself, and by means of which the physiological divisions of labor is effected."<sup>6</sup> Even when we come to make an attempt to define the activities of the living matter of which the cell is composed and think of that life as an "expression of a particular dynamic equilibrium which obtains in a polyphasic system"<sup>7</sup> we must still bring the organismal concept to bear if we would see the facts in all the bearings for we must realize, for example, that "from its earliest to its latest stage an individual is one and the same organism; the egg of a frog is a frog in the early stage of development."<sup>8</sup>

This bringing of cells within the organismal concept with the consequent narrowing of the cell theory<sup>9</sup> has resulted in a quite different attitude toward the problems of the multicellular organism long foreshadowed by such expressions as Sach's law that "growth determines division and not division growth."<sup>10</sup> It is realized that "every organ is compelled to follow the morphological plan of the organism"<sup>11</sup> and that the cells as organs are forced in their activi-

<sup>3</sup> Vol. I, p. 24.

<sup>4</sup> Vol. I, p. xi.

<sup>5</sup> Vol. I, p. 11.

<sup>6</sup> Vol. I, p. 161.

<sup>7</sup> Vol. I, p. 192.

<sup>8</sup> Vol. I, p. 193.

<sup>9</sup> Vol. I, p. 300.

<sup>10</sup> Vol. I, p. 220.

<sup>11</sup> Vol. I, p. 177.

ties to fit into this general scheme. This way of looking at the situation does away at once with that very misleading analogy which saw in the single cells of the multicellular organisms the homologies of the monocellular organism. The metazoa and metaphyta are not "cell-colonies" or "cell-aggregations,"<sup>12</sup> "the body of a protozoan is not the homologue of a single cell in the body of a metazoan,"<sup>13</sup> "the protist body does not correspond to a minute fragment of the metazoan body, one of its myriads of cells, but to the whole body."<sup>14</sup>

From a consideration of the cell the author passes on to other matters. Particularly interesting is his discussion of heredity and the chromosome. Here again he finds himself out of sympathy with the elementalistic point of view which ever seeks ultimate structural entities behind the phenomena of life to serve as final explanations. The chromosomes are not such entities and must fit into the scheme of "the organism as a whole" instead of being thought of as standing outside, as it were, and serving merely as the bearers of the hereditary substance. The chromosomes "even though bearers of heredity, are causally explained by the organism in the same sense that the hereditary attributes of the organism are causally explained by the chromosomes."<sup>15</sup> they are "indispensable tools or agents of the organism rather than entities, ultimate and supreme in their power over the organism."<sup>16</sup> Heredity he believes should be considered as "first and foremost transformative rather than transmissive."<sup>17</sup>

From the same point of view he discusses the higher integrations and the elementalistic character of some of the concepts which have evolved to explain activities at these higher levels. As regards the reflex he quotes Sherrington who says "the reflex reaction cannot be really intelligible to the physiologist until he knows its aim," and he adds "and he can know its aim only by considering it in the light of the organism's entire complex of normal activities; *i. e.*, in accordance with the conception of the organism as a whole."<sup>18</sup>

Tropisms, reflexes, centers, are dealt with in similar fashion, for example, apropos of the dog's scratch reflex, "A vast mass of evidence makes it almost certain that a dog's scratch reflex is different

<sup>12</sup> Vol. I, p. 295.

<sup>13</sup> Vol. I, p. 290.

<sup>14</sup> Vol. I, p. 289.

<sup>15</sup> Vol. I, p. 314.

<sup>16</sup> Vol. I, p. 339.

<sup>17</sup> Vol. I, p. 313.

<sup>18</sup> Vol. II, p. 184.

from an ox's, a frog's, and so on."<sup>19</sup> "The dog is what has intervened between the chemical simples and the reflex."<sup>20</sup> "A dog, and a dog only, is able to cause oxygen, carbon and the other elements to reveal these particular scratch-reflex powers. The dog comes in as a *sine qua non* to the production of, and hence to the causal explanation of, the particular group of activities under consideration."<sup>21</sup> The principle here, as elsewhere, is that "analysis alone is incapable of interpreting, of understanding organic beings. No natural object which in its nature is more distinctively synthetic than analytic can be understood by knowledge-processes which are more analytic than synthetic."<sup>22</sup>

Examples might be multiplied but enough have been given to indicate the principles involved and what the author means by the "organismal conception of life." It remains to note how he applies this conception to psychological phenomena. This portion of the work is in many respects less satisfying than the others, particularly in the chapter dealing with an organismal theory of consciousness. This might, of course, be expected because he is primarily a zoologist and not a psychologist. Many of his discussions are nevertheless quite worth while and I will call attention to some of the more significant. True to form, he approaches the problems of the psyche from the same view-point and has much to say that is stimulating and suggestive and much that is helpful and much which commands approval.

The associationist psychology comes in for much the same sort of treatment as the Mendelian and Weismannian theories of heredity. Ideas as conceived by the associationists, "atomistic ideas," considered as "immutable, and sufficient in their isolate capacities to account for the thought and other products arising from their 'association'"<sup>23</sup> he frankly asserts are mythological. "The 'psychical elements' is an abstraction."<sup>24</sup> "Psychical elements are what they are because they are parts of the mind as a whole, just as we have seen over and over again physical elements of the body are what they are because they are parts of the body,"<sup>24</sup> and he quotes Wundt<sup>24</sup> approvingly when he says "The specific character of a given psychic process depends for the most part not on the nature of its elements

<sup>19</sup> Vol. II, p. 202.

<sup>20</sup> Vol. II, p. 203.

<sup>21</sup> Vol. II, p. 204.

<sup>22</sup> Vol. II, p. 206.

<sup>23</sup> Vol. II, p. 229.

<sup>24</sup> Vol. II, p. 235.



so much as on their union into a composite psychical compound. Thus, the idea of an extended body or a rhythm, are all *specific* forms of psychical experience. But their character as such is as little determined by their sensational and affective elements as are the chemical properties of a compound body by the properties of its chemical elements. *Specific* character and *elementary* nature of psychical processes are, accordingly, two entirely different concepts." Then further he says of consciousness, "No mere aggregation, as of ideas or emotions, would make consciousness. Only a synthesis of constituents can do that,"<sup>25</sup> or as James puts it "Our whole cubic capacity is sensibly alive; and each morsel of it contributes its pulsations of feeling, dim or sharp, pleasant, painful, or dubious, to that sense of personality that every one of us unfamiliarly carries with him."<sup>26</sup>

A particular point of view which is full of suggestive significance he states generally as follows: "Difference is a no less universal rule than is similarity and from this it results that science is absolutely prohibited from attempting to minimize the importance of either truth,"<sup>27</sup> and in its application to psychic life thus: "It is exactly on the psychic side of animal life, psychic being taken in the broadest sense, that animals are most differentiated from one another, both as to individuals and as to species."<sup>28</sup> In the dynamic equilibrium of the organism he sees a "ceaseless play of constitutively antagonistic forces and structures,"<sup>29</sup> which he sees especially clearly illustrated in the "cooperative antagonisms" at the level of the vegetative nervous system and he aptly likens it to "the performance of a tight-rope walker, which depends in numberless balancing activities. Let the performer be really motionless in every part for one instant, and he falls."<sup>30</sup>

Thus we are presented with an elaborate digest of the biological evidence for the organismal as opposed to the elementalistic conception of life. The individual as an integrated synthesis cannot be fully explained by splitting it up, analysis, into its component parts. It consists of something more than the mathematical sum of its parts, and that other factor, the relations that maintain between the parts, the organism, is of prime importance in the understanding of

<sup>25</sup> Vol. II, p. 236.

<sup>26</sup> Vol. II, p. 326.

<sup>27</sup> Vol. I, p. 317.

<sup>28</sup> Vol. II, p. 276.

<sup>29</sup> Vol. II, p. 134.

<sup>30</sup> Vol. II, pp. 134-135.

it. Heart, lungs, stomach, kidney, liver, pancreas, thyroid, spleen are all considered as organs of the body and their function may properly be considered as belonging to them as such. But apart from the functions of heart, stomach, kidney, etc., as such there are additional functional activities which are contributed because they are organs of an integrated whole, the organism. Finally, this *function of integration*, if I may so call it, is peculiarly individualistic and can only be understood when the functions, the tendencies of the individual as such are known. Cannon has shown in general what is the function of integration of the adrenals but more specifically the function of integration of the adrenals, in a given case, can only be fully understood when it is known what exactly that individual is trying to accomplish, to bring to pass, when we understand and can read the language of the tensions of his action-systems. And the court of last resort for interpreting the meaning of these tensions is the psyche wherein are registered the symbols which give the final clue to the total situation. To illustrate: the adrenals activate certain vegetative pathways that are essential to maintaining that dynamic equilibrium we call life. Their complete failure results in death. More specifically, as Cannon has shown, they activate the neuro-muscular action-system in preparation for flight or fight. This is still a generality. When by analysis, however, we find that John Smith has certain neuro-muscular tensions, that the emotion back of them is hate, that the hate is directed against constituted authority and that constituted authority traces back to a father imago we are beginning to see what is the function of integration of the adrenals of John Smith.

If I mistake not, the great service which psychopathology has rendered and is still to render to general medicine is to define these individualistic functions of integration, to trace the meaning of the functions of organs as they relate to the individual and as they are traced in symbolic design at the psychological level. Surely the dysfunction of an organ in any particular individual cannot be fully understood until the part that that organ plays in the general scheme of that particular individual is fathomed. In such knowledge lies the meeting ground of internal medicine and psychopathology.

Still, as I have attempted to show elsewhere, the individual cannot be considered as a closed system.<sup>31</sup> The individual is only a locus wherein the life forces are, for the time being, nucleated. Just

<sup>31</sup> Individuality and Introversion. *THE PSYCHOANALYTIC REVIEW*, January, 1917.

as in considering the function of an organ of John Smith, say the pituitary gland, we have over and above its function just as pituitary to consider its function as John Smith's pituitary. So, when it comes to the individual as a social unit it is necessary, if we would see his full meaning to understand not only his functions *qua* individual but understand what part he plays as a member of the herd, his function of integration as related to the larger organism—society. It is just in this territory of the function of integration that the field of psychiatry lies.

If these statements seem to be unnecessarily philosophical in character my answer to such a criticism would be that, as I see it, much loose thinking in psychiatry is indulged in just because there is not a real appreciation of what is set forth in Ritter's book, because the reasoning is not predicated on an adequate organismal conception. I do not wish to be interpreted as believing that the elementalistic viewpoint has no virtues. Analysis and synthesis are complementary as points of view with which to approach any attempt at unravelling the mysteries of life, but undoubtedly each may be pursued so much to the exclusion of the other that the result will be error. I am only arguing for the organismal point of view because I think it is more pregnant with possibilities at this stage in the evolution of psychiatry and because I also think that many mistakes of both theory and practice that exist to-day are traceable to the elementalistic tendency.

Perhaps no better example of the vicious possibilities of elementalistic ways of reasoning could be found than in the domain of the germ plasm theory of heredity. Here as elsewhere the elementalistic approach to the problems has been of undoubted value, but its tendency has been to a static rigidity when uncorrected by an adequate appreciation of the organismal conception. Germ plasm determiners in the sense of Weismann, that is in an elementalistic sense, are quite as mythological as the ideas of the associationists and in so far as they can be said to exist at all, that is in the organismal sense, they are "initiators rather than determiners."<sup>32</sup> This untoward tendency of the germ-plasm conception of heredity is well discussed by Ritter who says in part: "Looked at from this direction the germ-plasm dogma is seen to be chargeable with the grave offense of having added its weight to a conception of human life, the overcoming of which has been consciously or unconsciously man's aim throughout the whole vast drama of his hard, slow progress from

<sup>32</sup> Vol. II, p. 66.

lower to higher levels of civilization—the conception that his life is the result of forces against which his aspirations and efforts are impotent. As applied to man this form of fatalism is no less sure and no less dire in its tendencies than have been any of the innumerable theistic forms of fatalism that have prevailed through the centuries.”<sup>33</sup>

This statement of Ritter corresponds with my position wherein I have stated<sup>34</sup> that heredity lays down only those structures which in the course of development have become thoroughly organized and therefore belong of necessity to the type and that as between these necessary fundamentals and the absolutely individual accretions there lies a series of qualities which are more or less conditioned by heredity in proportion to their relative significance for the type. This is only a particular instance of what I have termed the “*structuralization of function*,”<sup>35</sup> and applies here as it does to the laying down of organs, in the course of evolution, in answer to definite needs.

The psychiatrist, or for that matter, the biologist in any field, who is always looking for some final unit of structure back of every phenomenon of life in which he can rest in the faith that he has finally come to a full explanation and understanding of that phenomenon has abandoned himself to an infinite series of ever contracting view-point and loses that vision of the wider reaches of nature which alone can give the deeper meaning to what he seeks.

<sup>33</sup> Vol. II, p. 89.

<sup>34</sup> The Mental Hygiene of Childhood. Little, Brown & Co., Boston, Mass.

<sup>35</sup> See my review of Child's works, THE PSYCHOANALYTIC REVIEW, January, 1918.

## ABSTRACTS

### Jahrbuch für psychoanalytische und psychopathologische Forschungen

ABSTRACTED BY LEONARD BLUMGART, M.D.

OF NEW YORK

(Vol. III, Part I)

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1. *Formulation of the Two Principles Governing Psychic Processes.*  
—We have long remarked that every neurosis has the result—probably also the tendency—of withdrawing the patient from real life, of separating him from reality. P. Janet, in his observations, could not overlook this fact. He spoke of a loss "de la fonction du réel" as a special

<sup>1</sup> Eng. trans. The Theory of Schizophrenic Negativism, by Prof. E. Bleuler, Nervous and Mental Disease Monograph Series, No. 11.

characteristic of the neurotic, without discovering the relation of this disturbance to the causes of neurosis.

The entrance of the process of repression into the genesis of a neurosis has given us an insight into this relation. The neurotic turns away from reality because he finds it wholly or partly unbearable. The most extreme type of this withdrawal from reality is revealed in instances of hallucinatory psychosis, in which the very incident which occasioned the delirium is denied (Griesinger). Every neurotic does the same with a part of reality. We must, therefore, examine the relation of neurotics and human beings, in their development, to reality, and so take up the psychological significance of the external world in the construction of our theories.

In the psychology that is based on psychoanalysis we are accustomed to start with the unconscious mental processes, whose characteristics have become known to us through analysis. We consider these the oldest, the primary ones, the remains of a phase of development in which they were the only kind of mental processes. The chief tendency, which governed these primary processes, is easily recognizable: it is known as the pleasure-pain principle or, in short, as the pleasure principle. These processes strive to win pleasure; from such acts as can arouse pain, psychic activity withdraws itself (repression). Our nightly dreams, our waking tendency to free ourselves from painful impressions, are remnants of the sovereignty of this principle and evidences of its power.

I have reference to thought processes which I developed in my "*Traumdeutung*" when I assume that the psychic harmony was first disturbed through the compelling force of inner needs. In this case, the thought (wish) was represented in hallucinatory fashion, as it still appears in our nightly dreams. But the absence of the expected fulfilment, the disappointment, resulted in the abandoning of the attempt to gain satisfaction through hallucinatory means. In spite of itself, the psychic apparatus was constrained to take note of the real relations of the outer world and to adjust itself to real changes. Thereupon a new principle of mental activity was introduced; not that which was pleasant was perceived but that which was real, even though it might be unpleasant. This introduction of the reality principle was a step of tremendous consequence.

1. First, the new demands necessitated on the part of the psychic apparatus a series of adaptations, which we, as a result of our insufficient or uncertain insight into them, can only lightly sketch.

The increased significance of outer reality increased also the importance of the organs of sense and of their accompaniment, consciousness, which learned to perceive, not only pleasure and pain qualities but sense qualities. There was introduced a special function, attention, which was



to explore the external world periodically, so that its data might be available, if an urgent inner need should arise. This activity goes forward to meet impressions instead of awaiting their appearance. At the same time, there probably evolved a system of retention, which had to dispose of the results of this periodic conscious activity. This was a portion of what we call memory.

In the place of repression, which kept out of consciousness the painful portion of the emerging impressions, there appeared impartial judgment, which was to decide whether a certain concept was true or false, *i.e.*, in accord with reality or not. Such decision was brought about through a comparison with the remembered traces of reality.

The motor reaction which, during the domination of the pleasure principle, had served to release the nervous system of stimuli, through internal bodily innervations (contortions, emotional explosions) now acquired a new function. It was directed toward the purposive changing of reality. It became action.

The necessary inhibition of the motor reaction (action) was taken over by the process of thought, which was built up from concepts. Thought then became endowed with characteristics which enabled the psychic apparatus to cope with the increased tension during the retardation of the motor discharge. It is essentially a trial action resulting from the displacement of smaller conscious quantities and their simultaneous discharge (reaction). To this end the transformation of the free, movable conscious impressions into fixed ones became necessary; this was accomplished through the lifting of the whole conscious organ to a higher level. Thought was probably at first unconscious, in so far as it was occasioned by simple perceptions and dealt with the relations of the objects which formed mental images. It first took on conscious qualities through the association of objects with words representing them.

2. A common tendency of our mental apparatus—which can be traced to the principle of economy—is manifested in the tenacity with which the pleasure sources resist disposition and in the difficulty attending their renunciation. With the entrance of the reality principle a part of thought activity was separated, freed from evaluation by reality; it remained subject to the pleasure principle only. This is the process of phantasying, which begins with the child's play and later, in the form of day dreams, withdraws the subject from real objects.

3. The displacement of the pleasure principle by the reality principle, with its psychic consequences, does not actually take place at once nor simultaneously in all parts. While the development of the ego instinct goes on, the sexual desires free themselves from it in very significant fashion. The sexual desires are at first autoerotic; they find satisfaction in the body itself. The situation therefore does not demand the renunciation which the entrance of the reality principle occasions.

When, later, the process of seeking an object begins, it is long retarded by the latent period, which delays sexual development until puberty. As a result of these two periods—the autoerotic and the latent—the psychic development of sexuality is delayed. Sexuality remains for a long time under the domination of the pleasure principle; in many persons it never frees itself from this principle.

The result of these relations is a closer connection between sexuality and fantasy, on the one hand, ego instinct and consciousness, on the other. This connection appears, in normals as well as neurotics, to be a very deep-seated one, even though, through these considerations, it is regarded in genetic psychology as a secondary one. The continuing autoerotism makes it possible for lighter, momentary and fantastic forms of satisfaction in the sexual object to remain so long in the place of the real satisfaction, which would exact time and pain. Repression continues powerful in the realm of fantasy; it brings about the checking of concepts in statu nascendi, before they can enter consciousness, if their content can bring about pain. This is the weak portion of our psychic organism, which can be used to bring rationalized thought processes again under the control of the pleasure principle. An important part of the psychic disposition to neurosis is due to the belated contact of the sexual desires with reality and, further, to the conditions which this delay makes possible.

4. Just as the pleasure-self is concerned only with wishing, with striving to win pleasure and avoid pain, so the reality-self has but to fulfil needs and protect itself from harm. In reality, the replacing of the pleasure principle by the reality principle is not a displacement of the pleasure principle but a safeguarding of it. Momentary pleasure, uncertain in its results, is given up, but only in order to win, through a new means, later, assured pleasure. The endopsychic impression of this substitution has been so powerful as to be reflected in a special religious myth. The doctrine of a future reward for the—voluntary or enforced—renunciation of earthly pleasure is nothing but a mythical projection of this psychic change. Following this model, religions have been able to enforce an absolute renunciation of earthly pleasure by the promise of a reward in the hereafter. They did not succeed, however, in conquering the pleasure principle in this way. Science comes nearest to such a victory, although the course of such work affords intellectual pleasure and promises future practical success.

5. Education can be described, without further thought, as a stimulus for the mastery of the pleasure principle, for its replacement by the reality principle. It offers also assistance to the development of the ego. To this end, the love of the educator serves as a prize; education fails when the child, accustomed to love, thinks that it possesses it without effort and can under no circumstances lose it.

6. Art effects a reconciliation of the two principles in a peculiar way. The artist is primarily a man who turns away from reality because he cannot make the sacrifice of his desires which reality demands; he gives full play to his erotic and egoistic wishes in the realm of fantasy. He finds his way back from fantasy to reality, however, in that he, thanks to his special talents, fashions his fantasies into new forms which are prized by men as worthy portrayals of reality. He thus actually becomes the hero, king, creator, loved one, whom he wished to be, without taking the long roundabout way through the real changes in the external world. He is able to do this only because other men feel the same dissatisfaction with the renunciation demanded by reality; because the dissatisfaction caused by the displacement of the pleasure principle by the reality principle is in itself a part of reality.

7. While the ego changes from the pleasure-self to the reality-self, the sexual desires undergo changes and pass from autoerotism, through various transition phases, to object love with the purpose of reproduction. If it is true that every step of these two development processes may be the seat of a disposition to later neuroses, then the determination of the form of these later neuroses (the choice of the neurosis) depends upon the phase of the ego and the libido development in which the pre-disposing retardation to the development took place. The temporal characteristics of both developments—which have not yet been studied—their possible displacement in relation to each other, thus possess unsuspected significance.

8. The strangest characteristic of the unconscious (repressed) processes, to which every analyst accustoms himself only after much self-mastery, is that the examination of reality is of no value in relation to these processes. The reality of thought is on a par with external reality; the wish for fulfilment on a par with experience, as a result of the domination of the pleasure principle. For this reason it is difficult to distinguish between unconscious fantasies and memories which have become unconscious. We must not be misled into applying the value of actuality to the repressed psychic forms. On the other hand, we must not undervalue the rôle of fantasies in the formation of symptoms, because they are not actual experiences; nor must we seek to trace a neurotic feeling of guilt to another source because there is no evidence of a crime actually committed. It is our duty to use that standard which governs in the field in which we investigate; in this case it is the neurotic standard. . . .

The faults of this small, more introductory than exhaustive essay will perhaps be partly excused if I declare them as unavoidable. In the few sentences concerning the psychic results of the adaptation to the reality principle I had to call attention to opinions which I should have preferred to withhold,—the justification of which will cost no small pains.

Still I shall trust that well-disposed readers will not fail to perceive where, in this article also, the domination of the reality principle begins.<sup>1</sup>

2. *Psychoanalytic Observations on an Autobiographically Written Case of Paranoia (Dementia Paranoides)*.—This, Freud's most important contribution to the paranoia problem, has been most thoroughly abstracted by Charles R. Payne, A.B., M.D., under the heading of "Some Freudian Contributions to the Paranoia Problem," page 76, Vol. I (1913-1914), of the PSYCHOANALYTIC REVIEW.

3. *Illustrated Hallucinations*.—The case that Bertschinger here describes was treated by him for more than a year. During eight months of that time he saw the patient daily for at least an hour. The enormous amount of material, both notes and illustrations, collected during that period, makes it impossible to publish the case in detail. From more than one hundred drawings, Bertschinger has published in this article twenty-nine, which are extremely interesting.

The patient was twenty-eight years old, with a family history that was very bad. She had been well up to the year 1904. In that year she was stricken with influenza and hemorrhage of the lungs, and spent two years in a sanatorium. While at this place she developed a high degree of nervousness which necessitated her removal to a sanatorium for nervous diseases. The chief symptom of her nervousness was that every evening at nine o'clock sharp she would become much excited and confused and would have hallucinations in which she saw the devil and snakes. At first, while under Dr. Bertschinger's care, she became very quiet during the day, but the nine o'clock symptoms persisted.

Bertschinger goes on to give more details of the case. Very early in the treatment the patient developed hypnoidal states, during which she made drawings on the walls and, later, on material given to her. A selection from this material was the basis of the article. These drawings were more or less the result of the same mechanism which usually manifests itself in dreams. From them Bertschinger was able to proceed with the analysis.

Each drawing was shown to the patient on the following day. She then told the analyst the associations that came with it. At first the associations related, as Bertschinger surmises, to actual events in her life. However, the patient evidently soon found a certain pleasure in this work, and began to elaborate her associations. She now related the most horrible stories, probably the outcome of all that she had ever heard, seen, and read in the realm of the sexual.

At the very beginning of the treatment she told the analyst in detail

<sup>1</sup> The abstractor has felt that this, one of the most important of Freud's contributions, is so short and concise, that no abstract of it could do it justice. He has, therefore, with the exception of one paragraph, translated it.

of her dreams. With but one exception, these dreams gave Bertschinger no assistance. Most of them were mere repetition of matters that she had observed in her childhood. The doctor soon became convinced that the fantasies which in the hypnoidal state produced drawings and which the patient related the next day, were not taken from real experiences in the patient's life. Nevertheless, he continued to analyze them, because each analysis resulted in the disappearance of some troublesome bodily symptom. That which had been heard or read or dreamed seemed to have as strong a complex building force as reality.

He soon noticed, however, that every symptom that was cured resulted in the formation of new ones. Every analyzed story seemed to be the stimulus for a half dozen new ones more complex, more absurd, or more terrifying in their content. The attempt to make this clear to the patient, to show her that that which she related could not possibly have happened to her, resulted in the production by her of a very severe hypnoidal state. As her fantasies seemed to be inexhaustible in the creation of new pseudo-reminiscences, Bertschinger finally decided to break off the analyses. It is interesting to read the means by which this patient attempted to get the doctor to continue the analyses. Finally she seemed to have become convinced that these efforts were of no avail. She thereupon began to manifest somatic symptoms, such as a cough, complained of pain in her lungs and abdomen. The doctor completely ignored these symptoms, and, in addition, consciously neglected her, with the result that she became more tractable.

It was only when the patient was assured that on a certain day she would be discharged from the institution, irrespective of her condition at that time, that she began definitely to improve. Even this means might not have succeeded, according to Bertschinger, if he had not persuaded her father to give up the home in which the patient had experienced most of her actual psychic trauma.

The reports from the patient's father during the time immediately following her discharge were not very reassuring. However, her condition improved very gradually, and, at the time of the publication of the article, the patient was well and capable of working as she had never been in her entire life.

The condition was evidently one of a severe form of hysteria. However, details in the psychological structure of her hallucinations make one suspect that she belonged to the dementia præcox group.

C. G. Jung, in a footnote to this article, calls attention to the symbols used by this patient. For him they are without doubt the rejuvenation of a means of expression which in a very dim past had been raised to an institution. He refers particularly to the Centaur-like figures. This mechanism, which he calls a regression to the memories of the race, he has handled in his "Wandlungen und Symbole der Libido."



4. *Concerning the Rôle of Homosexuality in the Pathogenesis of Paranoia.*—In 1908 the writer, together with Professor Freud, studied the problem of paranoia. Their investigations established the fact that the mechanism of projection is especially characteristic of paranoia; furthermore, that the paranoic mechanism stands between the contrasting mechanisms of neurosis and dementia præcox. The neurotic rids himself of an unpleasant affect through various methods of displacement (conversion, transference, substitution). The victim of dementia præcox withdraws his libido from reality into himself (autoerotism, megalomania). The paranoic, likewise, desires to withdraw his libido from reality, but succeeds only in part; a larger or smaller portion cannot be loosened or returns to reality. But the affects bound to objects in reality are now so unbearable to the patient's ego that there arises a conflict between his ego and his enforced interest in things external. The result is that inclination toward real objects becomes transformed into its negative; love manifests itself as hatred.

Investigation of actual cases has proved these theories to be correct. Above all, it was discovered that homosexuality plays the most significant part in the pathogenesis of paranoia.

The first case described by Ferenczi is that of his own servant, who, with his wife, occupied quarters in the doctor's house. This man, as the result of his jealousy, developed alcoholic paranoia. He accused his wife of improper relations with the doctor, and manifested to her his intention to kill his employer. At the same time, however, he remained outwardly devoted to the doctor, to the extent of performing unrequired tasks, and of kissing the doctor's hand with fervent ardor, whenever the occasion presented itself. Finally, his threats became so dangerous, that he was committed to an institution.

According to Ferenczi, the man's jealousy of other men was but the projection of his erotic impulses toward his own sex. Since he found his desires impossible of fulfilment, he immediately ascribed them to his wife by the mechanism of projection.

The second case is that of a young woman who had lived happily with her husband and daughters until the birth of a son. Soon thereafter she began to accuse her husband of misconduct. It is remarkable that the objects of her jealousy were either very young girls or unattractive elderly women.

She was finally sent to a sanatorium, where Dr. Ferenczi examined her. He found her suffering from ideas of grandeur and of reference. He subsequently learned from her that she had married at the request of her parents against her will. At the birth of her first daughter her husband had showed great dissatisfaction. At that time she entertained jealousy towards a young servant (aged twelve) but overcame it. At length, at the birth of a son, she felt that she had fulfilled her duty and



was now free. She thereupon became insanely jealous of her husband; at the same time, she began mild flirtations with other men.

At the sanatorium she delighted in viewing the bodies of the other women during the bath. She finally confessed that in childhood she had entertained erotic feelings in relation to her mother and other elderly women, as well as towards her young playmates. (Cf. the objects of her hatred.)

A visit from her husband again inflamed her jealousy. This anger was then so strongly transferred to the doctor that analysis became impossible. She was removed to another institution, under strict supervision.

Here again jealousy was but a projection of her homosexuality.

The third case is that of a man suffering from delusions of persecution. The clippings which he exhibited as proof revealed his homosexual tendencies. They were his complaints to the authorities concerning the actions of his neighbors (men), who dressed at the window, etc. In every case, however, he maintained that he objected, not on his own account, but for the sake of his sister. He then felt himself abused by the military authorities, who gave him no satisfaction, but, instead, questioned his sanity. It appeared, upon investigation, that the patient's father and brother had committed suicide in insane moments.

In this instance, again, irritation towards other men was merely a projection, in negative fashion, of the man's homosexual tendencies. That his persecutors were officials and officers is probably due to the fact that his father and brother had occupied these positions respectively. Ferenczi suspects that they were the infantile objects of the patient's homosexual fantasies. His chivalrous attitude towards women is typical of the homosexual, who, though reverencing woman, cannot make her the object of his love. The representation of his sister as the offended person was probably the result of passive-homosexual fantasies in which he identified himself with his sister.

Ferenczi concludes this case with examples of the patient's reactions to the one hundred words prepared by Jung in his associated test. The reactions proved to be essentially ego-centric.

The fourth case is not one of pure paranoia but of dementia præcox with strong paranoid characteristics. The subject was a young school-teacher who contemplated suicide as a result of his delusions of persecution and of reference. This man had sublimated his homosexuality until disappointed in the treatment accorded him by his principal, whom he adored. Thereupon, he hated all men and interpreted their every action as a sign of persecution.

The patient's mother reported of him that, when a child, he would spend his time in reading to her. This pleasure was often disturbed by his father, a stern man, who aroused the boy's anger. Dislike of his

own father probably led to the later worship of his principal. Disappointment in this revered object caused him to attempt to turn his affection towards his wife. However, inclination towards his own sex resulted in a negative projection of that desire into hatred.

Three other paranoic cases examined by Ferenczi confirmed the fact that in such cases projected homosexuality plays the most significant rôle.

5. *Transformations and Symbols of the Libido*.—This paper, of which the first half appears in this volume, the second half in Vol. 4, part 1, of the *Jahrbuch*, has been translated into English by Dr. Beatrice M. Hinkle under the title of "Psychology of the Unconscious." This translation has received extended reviews at the hands of Dr. Wm. A. White (*PSYCHOANALYTIC REVIEW*, Vol. III, p. 352), Dr. Smith Ely Jelliffe (*Journal of Nervous and Mental Disease*, Vol. 44, 1916, p. 382), and many others.

The abstracter feels, therefore, that this work has been made so available that a further abstraction in this place is superfluous.

6. *Analysis of a Case of Hysterical Phobia*.<sup>1</sup>—This almost stenographic analysis is invaluable to the practising psychoanalyst. It gives an insight into Binswanger's methods and, further, an intimate view of the evolution of those psychological mechanisms in the life of the patient that resulted in her symptoms.

*The history* is that of a twenty-year-old girl—called Gerda—who had suffered from phobias for fifteen years. While ice skating, at the age of five, her attention was called to the heel of her shoe, which had loosened. She thereupon burst into tears and had to be taken home. Upon her arrival there she fainted as the shoe was being taken off. Ever since that occasion the sight of a loosened heel on another person, or the mere thought that her own heel was becoming unfastened, caused her to faint. Such an instance took place at the age of seven. To prevent its recurrence, her mother had her heels fastened to the shoes with extra nails and screws. When, in spite of this precaution, the heel of her shoe became loose, the child again fainted at the age of nine. Similar incidents are recorded at the ages of eleven, fifteen, sixteen, seventeen, eighteen, and nineteen, the last fainting attack occurring four months before treatment began.

In the patient's family, the mother showed only the mildest neurotic symptoms. She was an energetic woman and a devoted parent. An older sister and two of the patient's four brothers had a tendency to lose consciousness very easily.

According to her mother's account, the girl was not ill as a child,

<sup>1</sup> Another detailed analysis by this author appeared in the first volume of the *Jahrbuch* and was abstracted on page 95, Vol. III, of the *PSYCHOANALYTIC REVIEW*.

nor was she unclean in her habits longer than ordinary children. At the age of four it was noticed that she sat on the pot for long periods, dreaming. For a long time she suffered from an obstinate constipation. She was timid and reserved. She did well in her studies, but, at the age of eleven, became so inattentive and "nervous" that she could not remain in school. At the same time, she suffered with headaches. After a nose operation, together with the removal of her adenoids, she improved and was able to return to school. At the age of fourteen she underwent an appendix operation; at the age of twenty she had her tonsils removed. Up to seventeen years of age she was anemic; at that time menstruation began and recurred at irregular intervals.

The patient stated that as a child she had fear dreams of burglars or thieves pursuing her or of tramps and ruffians throwing her off a cliff. She had an unbridled and irrational fear of strangers. Up to her eighth year she was spoiled by her mother, but from that time on, the latter began to expect much of her and to urge her to study. At the age of eleven she became acquainted with the facts of sexual life. She claimed to be well informed as to sexual facts, which statement was later substantiated. She had no aversion to sexuality; the thought of marriage caused her no fear. She was at the time of the analysis in love with a young man who she believed returned her affection. She assumed that she would receive a proposal of marriage, but desired first to be cured. She declared that she had never taken particular interest in sex distinctions or the "getting" of children. It is notable that these desires, repressed from consciousness, were the most significant in the determination of her symptoms.

Bodily examination revealed a well-developed, muscular girl, of a pallid complexion. There were no signs of bodily degeneration; no signs of disturbance in the nervous system. On the mental side she proved to be intelligent and highly developed ethically. She showed herself eager to coöperate with the analyst.

The detailed account of the *analysis* which follows is, according to Binswanger, very much shortened and compressed, and arranged according to the themes that he wishes to elucidate. In reality, the facts were brought out in irregular manner, as one would naturally expect.

The first symptom analyzed is the heel phobia. When the patient heard the word heel or thought of it, there came to her mind the picture of a half loosened heel, with the nails and the yellow color of the leather showing, or else the idea of a skate that had been taken or torn off. Or she imagined herself in a situation where a man on the ice, with her foot between his legs, was rapidly putting on the skate and turning the fastening screw. Together with these fantasies came a steadily mounting fear. She was sure that the situation could not end other than by her fainting. She further related that she had a compulsion that forced

her to look at other people's feet. On the other hand, observation of her feet on the part of others embarrassed her.

Whenever the patient had nothing to relate, Binswanger would make the experiment of firmly grasping the heel of her shoe and pulling it, telling the patient to relate everything that came into her mind during this procedure. Her behavior during this experiment was noteworthy: she grew chilly, trembled, felt nauseated, yawned constantly,—in fact, presented a good clinical picture of shock. The experiment always had the result of producing new material. It threw light upon the relationship in her mind between some of her symptoms and the operation for appendicitis at the age of fourteen; also the relation between her fainting spells, nausea, vomiting, the narcosis of the operation, and the operation itself, to the deeper complexes in her case. These relationships furnish a beautiful example of the working of law in psychology.

The experiment revealed further details of the patient's skating accident. Upon that occasion she experienced feelings of shame and guilt, great disillusionment on seeing the inside of the heel, rage and sorrow towards her mother, horror of that which might be contained within the heel, and much else. It is only on the basis of transference of the affect from the anal-genital region to the feet that we can understand the tremendous emotional reactions to such a harmless occurrence as the loosening of a heel.

The patient declared that in her fainting spells she always felt a sense of relief, of freedom from the interference of other people. On the occasion of her first fainting spell, she experienced, first a feeling of gratitude towards her mother, who had removed her shoe, later a feeling of shame that she had revealed her weakness to her mother. These facts lead us to a consideration of the mother complex and its ambivalence. The girl's shame and disappointment at the loss of her heel, and the feeling of having had her inner self revealed, betray deep motives: namely, the fact that her shoe had been for her a medium for masturbation. The effect of the masturbation, its relationship to the accident on the ice, their combined relationship to her symptoms, can only be understood if we look into the patient's strongly developed anal and excremental complexes.

Shoes played a very large part in her auto-erotism. We must remember that as a child she had the habit of sitting upon the pot for long periods, wrapt in dreams. She had a horror of stepping into the excreta of animals. She often experienced a prickling or itching sensation in the anal region similar to that felt in her foot when it fell asleep. Note the association between the anal region and the foot. In order to relieve these sensations, she was in the habit of "pressing" or "straining" as if she were at stool. As a result she experienced a pleasant feeling not

only in the anal region but also in the head. A warning from her nurse that her bowels might be ruptured by this habit caused her to abandon this practice. Exactly this same fear was later transferred to her shoes.

It is impossible to go into details and show how her repressed anal-erotic impulses gave rise to the symptoms for which she was analyzed. Suffice it to say that those erotic feelings experienced at the emptying of the bowels were the prototype for those experienced in fainting. Furthermore, the idea that feces had their roots in the intestinal walls and grew into the intestines, and that their loosening would result in the rupture of the intestines and the breaking through of feces into the abdomen, was closely connected with the reactions produced by the loosening of the heel. Without mentioning the term urethral erotic, which Sadger first introduced, Binswanger relates a number of symptoms that show that Gerda had this form of erotism also well developed. The child's early life seems to have been taken up in attempts to satisfy her sexuality, while at the same time repressing the idea of sexuality and transferring the whole idea of it to bodily functions or to her feet.

Binswanger now takes up the question of *autoerotism and its relation to the heel phobia*. The patient confessed to have found great pleasure in pressing the vulva, and in sitting with her legs crossed under her, her shoe pressed against her body. After the episode on the ice she could no longer sit this way, for fear of tearing loose her heel. The feeling of shame at the loss of her heel on the ice was similar to her terror at the thought that the accident might also have happened as the result of her sitting cross-legged. In that case, she would have been discovered and shamed.

Further analysis revealed the fact that one of the reasons why the accident to her heel was of such great consequence is that symbolized a giving up of her genital and anal masturbation. As a matter of fact, anal masturbation has been given up entirely within recent years. But although the patient did not masturbate with her shoe, she still continued to do so manually.

In the course of analysis Binswanger discovered that the incident which had the greatest influence in her life which throws much light on the heel phobia is the birth of her younger brother Max. This event occurred about six months before the ice accident. The analysis led, therefore, to the patient's *infantile sexual ideas*, which must have been mightily stimulated by the birth of her brother. The patient was at the time five years and three months old, an age at which most children are for the first time presented with this problem.

Probably under the stimulus of her anal-erotism Gerda elaborated the theory that children were the result of the mother's eating a great deal. When sufficient material had been accumulated to form the child, the mother's body opened and the child emerged, a finished human being.



Only at one point was the child still attached to the mother. The doctor then cut off this portion and carefully sewed the mother up again. Binswanger doubts whether this concept is the patient's original birth theory. It is probably a modification of the one originally held. These birth theories, when closely examined, show the very great influence of her childish studies of plant life. One of the fascinating portions of this paper is that in which Binswanger unravels the various elements, such as the patient's birth theories, bodily function theories, and observations of human and plant life, that go to make up the heel phobia.

Further investigations into Gerda's sexual researches show that the cow and the chicken, especially the latter, were the animals that attracted her most. The laying of eggs by hens was an object of continuous interest to her. She believed that the chicken developed from a dark spot in the egg; that the eggs were excretions from the bowels. At the time of the analysis she still retained her disgust for cooked eggs, especially when they were still gelatinous. She confessed also that in stirring an egg, she had a half shameful impulse to look for the feathers. Most interesting is the relation which was finally discovered between the setting of a hen to lay an egg and the way in which the child sat on her foot; also the awesome horror with which she contemplated the prospect of a child being born as the result of her act.

All these discoveries lead to her *fantasies of pregnancy, prostitution fantasies, and their relation to the heel phobia*. At a certain point in the analysis the patient denied completely that she had ever had fantasies concerning pregnancy and birth, but at the same time, her behavior during the heel experiment pointed more and more to her abdomen as the seat of the feelings of fear. It is impossible to get, in an abstract, a clear picture of the elucidation of the relations of these fantasies and fears to her infantile sexual theories. It is only by reading the original that one can trace the connection with any degree of conviction. Practically every psychological mechanism that Freud has mentioned is revealed in this case. In addition, the technique of the analysis is beautifully shown.

The *mother complex* now comes more definitely to the foreground, and proves to be by far the most important theme in the analysis. Here and there Binswanger has noticed manifestations of the girl's relationship to her mother and of the effect which the birth of her youngest brother had had upon this relationship. Her history shows that as a small child, she exhibited a tremendously strong attachment to her mother. In the evening, after she had gone to bed, the mother or her nurse would have to come to her before she could go to sleep. It was noticed that even in her sleep she would embrace and kiss her mother. Above all, she loved to be in her mother's lap; felt herself perfectly safe there. If she were sad, she would make herself as small as possible, so



that her mother's embrace might cover her completely. She was proud of the fact that her mother had nursed her herself, an advantage which her brothers had not enjoyed.

Concomitant with this tremendous attachment there was a neurotic fear of other people, of life itself, and of every change in her milieu. When her mother spoke of death, it plunged her into great fear and pain. Her one desire was to stay small and to remain always with her mother. Every change in her clothing, above all in her shoes, was resented by her. It was only in later years that the urge towards a fuller life arose in her. As a result of that desire, she developed a well-marked feeling of opposition to her mother, who she imagined had put a restraint upon her freedom.

During the *final period of the analysis* Binswanger performed the third experiment that he undertook in this case. The first was the mere pressing on the heel of the patient's shoe. The second was the tearing loose of the heel of an unworn shoe. The final one was the tearing loose of the heel of a shoe on the patient's foot by means of a skate. The doctor did this by strapping the skate to the shoe loosely in front but tightly to the heel. Then, grasping the forward part of the skate and pulling it away from the shoe, he tore loose the heel. He thus practically reconstructed the original scene on the ice. Binswanger admits that such a procedure in an unanalyzed case is dangerous. But the insight that the patient had received up to the present point made this experiment feasible.

During the course of the experiment the patient was relatively quiet; but upon seeing the heel that had been torn loose, she became very pale, her pulse went down to 48 and was barely palpable. She felt nauseated and perspired freely. But her behavior to the loose heel in the skate was noteworthy. She took the skate in her arm and pressed it to her breast as one does a child. When the heel was first shown to her, she experienced feelings of disgust and abhorrence, then a feeling of giving away that which had become most closely attached to her. She thereupon exclaimed: "Now I am through with it."

On the evening of the same day she wrote Binswanger a long letter, telling how happy she was and giving further details concerning the relationship between her phobias and complexes. Before discharging the patient Binswanger repeated the skate experiment on the right foot. This time the patient felt no need of taking the skate and heel in her arms. In fact, all the emotional reactions were much milder.

We come now to the *diagnosis of the case*. The various symptoms are discussed in the light of Freud's theories. Binswanger comes to the conclusion that this is a case of hysteria; a combination of an anxiety and a conversion hysteria. He then discusses the auto-erotic phase, together with the masturbatory manipulations which the patient carried

out by means of her shoe. It was the mention of these manipulations which first threw light upon the cause of the strong emotions with which Gerda viewed her shoes. As a result of the masturbation the shoe was her friend, her lover, her child, her ideal, which she guarded with the greatest of care. In fact, she spoiled it as one does a child. When she sat down, she hid the shoe from the sight of others. The shoe was her very own, indissolubly bound to her,—in fact, grown to her. Whoever did anything to her shoe, injured her very soul.

For hours Gerda would give herself up to the contemplation of her shoes. In her dreams concerning them she lost all sense of attachment to the outer world. With legs crossed, shoes pressed to the perineum, so that both vulva and anal region were affected, Gerda sat for long periods of time. As a result of her position her foot easily fell asleep, a sensation that she loved. After some time she would feel a desire to urinate, an act which then caused her considerable pleasure. While Gerda sat in this cross-legged position, the shoe pressed firmly against her body, she had the peaceful feeling that everything was closed up tight; that nobody could come to her; that everything was in good order. Since in her earliest childhood the shoe possessed such tremendous significance, we can easily understand how, as the girl began to develop sexually, the shoe came to be the symbol of the male and his qualities and organs.

All these auto-erotic actions soon suffered various disturbances. At one time the child was frightened by the nurse (her mother imago) into believing that, if she pressed too strongly, something would burst. Then came the crowning incident on the ice, which aroused feelings of rage, sorrow, and terror, as well as those of shame and guilt. For the child the loosening of that heel meant that she had been discovered; that everybody knew for what purpose she had been using her shoe.

After discussing in much detail the various symbolisms used by the patient Binswanger arrives at the starting point of the whole neurosis: namely, the birth of her brother Max, about six months before the accident on the ice. In order to understand the connection between this event and the heel phobia, we must remember that by this time shoe and heel had come to represent every possible relation in life, and particularly those relations existing between mother and child. The tearing loose of the heel meant, then, a separation of herself from her mother, as a consequence of the intervention of her youngest brother.

Binswanger now devotes a chapter to *foot and shoe symbolism in race psychology*. He points out instances in which the individual symbolism of the patient and the racial symbolism are identical. In the most diverse of races, in ancient and in modern times, foot symbolism has been used to stand for the blessing of fruitfulness, especially in regard to women. To illustrate, in the myths of old, flowers and fruits were

said to spring from the footsteps of the heroes or gods who had passed by. The female shoe as a symbol of the vulva, the male shoe as a symbol of the male organ, are used in various epigrams, proverbs, riddles, and folk songs. Furthermore, the shoe was frequently used as a symbol of pregnancy. In spite of the manifold symbolisms on the part of the patient, Binswanger does not think that she is a shoe fetishist.

The *technique of the analysis* is not the classic Freudian one, which goes from the general to the particular; which, through dreams and symptomatic acts, penetrates to the unconscious until it reaches the pathogenic complexes, and from that point goes on to the analysis of the symptoms. The analysis in this case starts at the symptoms; in other words, goes from the particular to the general. At the beginning Binswanger used hypnosis, in order to concentrate the attention of the patient upon the symptom, upon those things that were associated with it, and finally, upon the complex.

Binswanger has not included in this detailed history of the case an analysis of the patient's pregnancy complex, her complex of sexual persecution, and her transference dreams. He calls particular attention to the fact that the transference appeared on the surface to be negligible. But the results accomplished lead him to surmise that a strong transference had taken place, as the result of the identification of the physician with the man whom the girl was about to marry.

Concerning the *results of the case* it is to be noted that some months passed after the termination of the analysis before the phobia left the patient. Mild attacks showed themselves at times; in dreams the heel phobia appeared from time to time. Six weeks after the end of the treatment the patient was married. During her honeymoon she skated for the first time in many years. A letter from her husband, two years after the cure, reports her as being entirely well.

7. *The Mechanism and Interpretation of Dreams.*—This article is an analysis and criticism of Morton Prince's article on "The Mechanism and Interpretation of Dreams." It does not lend itself to abstraction. Its main theme is that Prince does not carry the analysis of his dreams far enough to master their deep potential significance.

8. *Concerning the Psychological Content of a Case of Schizophrenia.*—This is an exhaustive psychological study of a case of paranoid dementia in an intelligent woman whose voluminous productivity Spielrein has as far as practical reproduced verbatim so that the reader can follow the interpretations that she makes. She herself first listened to the patient's discourse and through her direct and spontaneous remarks, through some direct questions and associations learned the meaning of her apparently nonsensical talk. Only after she had worked out the unconscious value of her symbolic language did she look at her clinical record and finally at the history of the case in order to see how much of that which she had found corresponded to the facts in the case.

The patient's husband reports that he has known her for fourteen years. She has always been well in body and mind. She has always had religious tendencies. Married thirteen years. Sexually she was cold. First pregnancy normal. During the second pregnancy attacks of fears of death and of heart failure lasting from one to one and one half hours following the shock of knowing that her mother had cancer. The labor was difficult. In being anesthetized the ether ran into her eyes; she dwelt on this a long time. She adjusted herself well to the death of her mother two years later. Then an abortion followed by a curettage. On her return to her home she seemed impelled to work, often fatiguing herself and became demonstrative in her affection for her husband. Two years later she became intensely interested in a poor family and was made extremely happy when she could do something for them. Her religious tendencies rapidly grew more pronounced; she would wake her husband up at night and upbraid him for his beliefs. Then followed scenes in which she raved incoherently and declared that she and her family were unclean. Finally she was taken to the hospital.

It was impossible to gather unified facts from the patient on account of her incoherent talk. It appeared that she was Protestant, her husband Catholic. She continually declared that her husband, a professor, was being led astray by two of his rich pupils, one of whom she referred to under the name of "frauenzimmer."

#### *Status Præsens*

No marked bodily disturbances.

Orientation—good for time and place.

Attention and memory—undisturbed.

Affectivity—patient unable to express her feelings adequately.

Speech—irrational.

Hallucinations—of the face, hearing and of bodily sensations.

Delusions: "she is being catholized," "polluted with urine," "whipped through Basel," "she is narcotized and awakens changed into a horse or a small trout," "dissected," "phrenologized," "mythologically handled."

Mannerisms—few characteristic ones.

Psychomotor abnormalities lacking, no negativism or catalepsy, etc.

Diagnosis: Paranoid form of dementia præcox.

The nine chapters that follow contain verbatim records of the patient's conversation, with Spielrein's interpretations. They do not lend themselves to abstraction, but in order to show their value and to simulate interest in the original I have translated the first chapter on "Catholization."

*"Catholization"*

From the history of the case we learn that the patient does not love her husband sexually, that they quarreled often, that she suspects her husband of preferring one of his girl pupils. The husband is a Catholic, the wife a Protestant. The patient often speaks of being "catholized" here in the institution.

Question: What do you mean by "catholization"?

Answer: "The History of Art is in relation to Michael Angelo; the Sistine Art and the Madonna. She came into relation with the Lao Art; that belongs together with the Laocoon. The Sistine Art is the sexual Art. A derivative of Sistine Art is the Lao Art or the Art of Generation. The Sistine Art can call forth the Sexual Art, the contemplation of a beautiful picture can make one to poesy, in fact forget one's duty. The Sistine poesy is the Catholic poesy, it must be in close relationship with the Madonna, with Raphael and the whole Catholic poesy."

So much for the patient. Every one knows the Sistine Chapel in Rome which serves the culture of Catholicism and contains the frescoes of Michael Angelo. The Madonna also belongs to the lore of Catholicism and is revered in the whole world as a symbol of the Beautiful. One of Raphael's Madonnas is known as the Sistine.

"The Sistine Art" (chapel) respectively the Catholic religion ("Art," "Poesy") is related to Beauty (Madonna, Raphael, Michael Angelo); "The sexual is derived from the Sistine Art." The patient says "Contemplating a beautiful picture one can become poesy and possibly forget one's duty." The phrase "forget one's duty" spoken by a wife lets the erotic element in poesy become apparent so that we can say that poesy = "being in love." As a matter of fact the patient states that her husband allows himself to become interested in "Beauty" and forgets his duty to his wife and children; without further questioning the patient goes on to say "The psychology of vanity has no relation to the psychology of the mother only in so far as esthetics demand that one clothe oneself in agreeable fashion." "I have no respect for the Psyche; in it Beauty takes precedence over inner Purity." The patient then says that her husband preferred the "Beauty" (of the suspected pupil) to the inner purity (of the patient). Now as the husband is Catholic, his love, in fact all sexual love, becomes Catholic "poesy," "art," "religion," etc. In the formation of these symbols the Klang similarity between Sistine (German—Sixtinische) and sexual may be of influence. The patient even forms a verb "catholizing" from the symbol "Catholic" which stands for her husband and means as much as "to act as a Catholic" (one who enthuses over sexual love = Catholic poesy).

From the Sexual Art there is derived the "Generation Art" (the creation of new Generations) which is called the "Lao Art" and whose symbol is Laocoon ("a derivative of the Sistine Art is the Lao Art or



the Generation Art"). The choice of the Catholic religion, in fact of "Religion" itself as a symbol of sexuality is determined in the patient chiefly by the fact that religion forms the spiritual element in opposition to sexuality, the physical element. This apparently paradoxical statement has the following foundation; in the naming of the sexual component by its negative (the spiritual) there is the strongest defense against this component; however in that the highest, viz., religion signifies sexuality, the latter acquires the value of religion. The expression of an idea through its opposite or by inversion is repeatedly found in the symbol formation of the patient. For example when I ask her if she knows any Catholic families outside of the institution she tells of a family in which the husband is a Protestant and the wife Catholic; they always fought; then she says: "Possibly the man was Catholic and the wife Protestant." The patient is enraged that her husband beat the children, soon she tells of a "case of poverty" in which the mother *perhaps* had beaten the children. Those people had the plague, she knew it because the woman "smelled of impure air, of prostitution." She goes on to say that this woman had been infected with prostitution by her husband, polluted, made sick, etc. Everything which in her husband enrages her, she has happen to the woman of whom she tells.

Spielrein in similar fashion reproduces and interprets the patient's words about a variety of subjects; such as "the psychological sistine experiment," "history and its treatment," "industrial or economic questions," "iron, fire and war." All of these are symbols of some of the patient's most troublesome complexes. Spielrein elucidates them so that we see the conflicts that are at the bottom of her symptoms. Further on there are chapters analyzing the patient's poverty complex, her clothes symbolism, memories of childhood and her dreams.

Spielrein does not claim to have made an exhaustive and systematic analysis of this case. In fact it is impossible in a patient so dissociated and who has such little insight. Her real purpose seems to have been to give the reader who may not be an experienced analyst an insight into the symbolic speeches of the patient and their relationship to each other.

Freud and Jung have shown that patient's systems of delusions are not all nonsensical but follow the same laws of construction that a dream does and are the result of complexes. Freud, Riklin, Rank and Abraham have pointed to the similarity of present day dream mechanism and the mythological mechanisms of thought.

The parallel between the patient's manner of thinking and such archaic modes as are revealed in myths and dreams fairly forced itself upon Spielrein.

She then goes on to apply this concept. If we derive pleasure from any myth or poem it is due to the fact that pleasure-laden concepts in the unconscious are stimulated which we experience only because the new



experience has the power of becoming related to the old experience. At the time it seems as if we were experiencing only the pleasure of the present whereas in reality we are reëxperiencing an old pleasure not only our own but that precipitated in us by the experience of our far distant ancestors. For the research worker who wishes to investigate points of similarity between dreams, psychoses and mythology this patient's ravings are full of interest. Such a relationship seems to me only to be possible if one premises the present-day activity of long past modes of thought. It seemed to Spielrein as if her patient had been sacrificed to the superstitions prevalent among the mass of the people. Such for instance are the ideas of transformation that the patient has. Another example is what may be called her water symbolism which shows many close analogies to mythological superstition. The patient speaks of "the childhood saturated water of Jesus" which is analogous in the Christian belief to the bread that is the body, the water in wine that signifies the blood of Christ. Again the patient speaks of "spermatic baths." This concept finds its analogue in Persian mythology. The semen of Zarathustra is preserved in the ocean. Every thousand years a virgin bathing in the ocean becomes impregnated and then becomes the mother of the Saviour.

The patient however bases her mental processes on her present-day conflicts. Spielrein takes as an example the following. The patient dislikes sexual intercourse with her husband. Conscious thought would consider the possibilities of the situation in reality which could free her from this painful situation. After weighing matters pro and con she could decide upon a divorce or upon any other suitable course of action. As Jung has shown the schizophrenics do just the opposite. As in a dream they substitute the world they give reality value. Spielrein thinks that her material shows that the ego of the unconscious consists in part of concepts that are derived from beyond the experience of the individual and come from the historical past. It is to this historical past that the patient now brings her present-day life. She does not say "I have been polluted by coitus"; no, she fuses the pain of this experience with the pain of inherited analogous ones and calls it "weltschmerz" and therefore speaks of it mythologically. Not she the woman as an individual has been polluted but women in general because in the past she was only one of many women. From this she proceeds to the concept "The Earth is polluted," for did not the ancients see in it the Great Mother?

The schizophrenic makes use, as is well known, of vague abstract concepts and this is well founded, for an abstract concept is an extract of many single concrete ones, derived from many experiences. In the conscious exact examination of an object abstract concepts can be very much in the way, because we each of us tend to use them to suit our-

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selves, whereby they lose all exactness. But it is just this inexactness which makes abstract concepts so suitable for the dream life of the schizophrenic. The less sharply circumscribed a concept is the less it designates something definite and the more concepts it may contain. It therefore seems to Spielrein that the symbol owes its origin to the urge of the complex to be multiformly embodied. Instead of saying "I experience this" they say "we experience it" and thus they rob the complex of its personal quality. This transforming tendency of every complex Spielrein thinks is the driving force for poetry, painting, in fact every form of art. All the vague general concepts of the patient are subject to this tendency. The unconscious solves the present by placing it in the past. But we know that the dream is a wish-fulfillment and therefore fuses itself with the future. The future is also solved by and in the past, for the present-day conflicts acquire prehistoric symbols and through these symbols are solved as if they had taken place long ago and been settled. Thus does the unconscious rob the future of its independent existence; the personal future becomes the universal phylogenetic past and this latter holds for the individual at the same time the value of the future.

In this way we see how in the unconscious everything is beyond time, in other words, is at the same time past, present and future. It follows, therefore, that the unconscious can tell us of personal conflicts, of conflicts in the phylogenetic past from which our personal experiences are derived and even of the possible development of things in the future because the future springs from the past.

9. *A Contribution to the Study of Narcissism.*—Outside of the work of Havelock Ellis little study has been made of the causes and underlying meaning of this phenomenon. Psychoanalysis has thrown light on the genesis and the probable psychosexual connections of this regression of the libido, without, however, learning its full significance for the soul and love-life of the individual.

Newer psychoanalytical investigations, especially on male homosexuals, have resulted in affirming narcissism, *i.e.*, love of one's own person; as a normal stage of development, which introduces puberty and whose purpose is to bridge the gap between pure autoerotism and object love. The analysis of men with homosexual tendencies has revealed the fact, that, as a result of early love for their mother, these persons subsequently identify themselves with that object and transfer their affections to themselves and persons like themselves. In the case of women, frank homosexual leanings are more intense and unthwarted than in the highly sublimated friendships among men.

Rank contributes this paper as a small contribution to the subject of narcissism in women whose purpose is to show that loving their own bodies is a great factor in normal feminine vanity and that even in a normal heterosexual love, insists on its satisfaction.

As the basis of this paper Rank analyzes another dream of the girl whose dream he interpreted in his paper "Ein Traum der Sich selbst deutet" (Yahrb. f. Psychoanalyt. u. Psychopatholog. Forsch., Vol. 2, Part II, abstracted in *PSYCHOANALYTIC REVIEW*, Vol. V, page 230).

This girl is neither neurotic nor manifestly homosexual, but her dream partially reproduced below reveals the narcissistic tendency quite plainly.

*The Dream (Abstracted)*

"The girl dreamed that she had received a love letter from W. The writer declared that he looked at her picture daily and envied those who could see her in reality. He announced that he was married and enclosed his wife's picture. The picture revealed the wife as so plain a woman that the girl was not surprised at his thinking of her instead. Enclosed, also, was the picture of a beautiful nude woman. This picture fascinated the girl. As she looked at it, she realized that the face, and the body as well, were very much like her own."

The actual circumstances for the explanation of the dream were as follows: The girl was undecided as to whether she should leave her home and seek her fortune in a certain city. The secret motive for her going was the fact that she hoped, in that city, to meet the young man W, from whom she had not heard for several years. This young man is identified with the one in her dream. A series of details in the dream are reminiscences of her relations with him. She had determined to write to him before setting out for the city but had not as yet done so. The dream is the fulfilment of her desire to get an answer from him. The announcement of his marriage in the letter is the result of her fear that he might be married. The dream assures her that he married only for material reasons. The fact that she surpasses her rival in beauty is derived from the childish desire to surpass her mother in the eyes of her father. We are here reminded of the queen in "Snow White" who besought her mirror to declare her the fairest of all.

Her admiration of the beautiful picture represents, of course, her admiration of herself. The fact that she does not recognize herself directly in the picture is due to the activity of the censor. But admiration of her counterpart betrays the narcissism basis of homosexuality. This love for one's counterpart is present in the myth of Narcissus, who thought his image a beautiful boy.

The dreamer admitted that since adolescence she had found delight in her own body, a pleasure which was strengthened by the admiration of men and women. She found pleasure, also, in looking at the bodies of beautiful well-built women. (This admiration of one's own features is apparent in the common tendency of artists to paint their own portraits.) It is superfluous to add that the dreamer was fond of gazing at herself in the mirror. She later confessed that combing her hair before the mirror for any length of time aroused her sexually.

The plainer woman whose picture she saw represents her mother, who first had aroused homosexual feelings in the girl. The desire to keep the object of her love young and beautiful had caused the girl to turn her admiration upon herself. This tendency of the narcissistic person is apparent in Oscar Wilde's "Picture of Dorian Gray." Here we have a fulfilment of a wish that the subject of the portrait may remain as young and beautiful as the portrait shows him to be, while the portrait records the marks of age and sin. The fact that Dorian Gray inherited his beauty from his mother shows his homosexuality to be a transference of his earlier love for her.

The dreamer declared that she could never love a man unless he loved her deeply. In other words, she loved a man only on account of his admiration of her beauty and her worth.

The dream also reveals the girl's desire to possess the picture which she had given to the young man. Her self-love is so strong as to oppose her possession by any one else; therefore, the man in the dream is represented as married to another.

#### *Postscript*

Several days after reading the foregoing interpretation, the girl had another dream which corroborated the meaning of the first one and brought to light an important part of the memories which had served in the construction of the first.

She dreamed that she had received a letter containing three photographs of herself. The man who sent them wrote that since she would have no more to do with him, he had decided to return these constant reminders of her. Upon examining the pictures she was astonished to find that they represented her as being older, instead of younger, as she was at the time of their being taken. Then she decided that it would be well if the pictures grew older and she younger. She continued to look at these pictures (especially a colored one) until she awoke.

The young man in the second dream was her former betrothed. Upon his marriage to another, she had demanded the return of her pictures. He denied her request, saying that he wished to keep the pictures as a remembrance. He also showed her the picture of his wife, an ugly woman. She accused him of having married for money, a fact which he denied.

This dream, the fulfilment of the desire to get back these remembrances from her former betrothed, reveals also her wish to possess as many photographs of herself as possible. The old woman in the dream pictures were probably representations of the man's wife. Hence her desire to be younger and prettier than these pictures. The pictures probably represented also her mother, for the girl declared that they showed a woman of forty "about the same age as my mother."

The same situation is at the basis of both dreams. The two men represent, in reality, one man. Underlying the dream is this unconscious thought: Men are so bad and so incapable of love, so lacking in ability to comprehend the beauty and worth of a woman, that she might better return to her former narcissistic state and, independent of man, love her own person. That disappointment in love is capable of producing such a regression of the libido is proved by a later dream.

The girl dreamed that she was bathing in a stream. Subsequently she and two other girls went into a meadow and lay naked in the grass. Presently her companions disappeared and she found herself in a room. On the wall was the picture of a beautiful nude girl of a build similar to her own. This picture fascinated the dreamer. Next she was in a large hall, in which the audience was seated. Presently there appeared a girl dressed as a princess and a man dressed as a knight. In the princess she recognized herself. With the conclusion of the performance she awoke.

Again the dreamer signifies admiration of her own body. It reveals her unconscious belief that she compares favorably with every other woman. The last scene in the dream is derived from a quarrel between the girl and one of her admirers, in which according to the girl they only "played comedy." She had reproached him for liking other women better than herself.

Therefore we have the first part of her dream, in which she compared her body to that of the two other girls; also the second, in which she, assured of her superiority, gave herself up to self admiration. In the third scene the man was represented as asking her forgiveness.

Again we have the thought: She is too good and too beautiful to put her trust in men. She could really love herself, if she had a picture of herself before her.

10. *The Psychological Solution of Religious Glossolaly and Automatic Cryptography.*—Glossolaly does not appear to have been widely practised before the Christian era. It is defined for the first time by Paul as ecstatic speech, unintelligible to the speaker and to his hearers, which evokes in the speaker a feeling of religious devotion. Though highly praised by Paul, glossolaly seems to have died out in post-apostolic days. It reappears again after the revocation of the Edict of Nantes, among the Inspired Men of Wetterau, and especially in the pentecostal movement which originated in Topeka, Kansas. Pfister describes at great length a religious revival of this kind in Zurich, in which the entrance of the Holy Spirit was acclaimed with wild shrieks and unintelligible cries.

Little has yet been done in the way of scientific investigation of this phenomenon. Lombard limits himself to a mere description and classification; Jansen shows the connection between glossolaly, "a spiritual



epidemic," and a tendency to religious-paranoic ideas, to melancholia, to manic-depressive insanity, to epilepsy and hysteria, without going into the essential pathogenesis. Eddison Mosiman has gathered together all previous studies but gives no analysis of isolated phenomena. Glossolaly is to him "a manifestation of thoughts and feelings through the organs of speech, which are temporarily dominated by the reflex nerve centers. The different forms may be attributed to suggestion, which is in large part derived from a literal interpretation of the New Testament."

Mosiman did not succeed, however, in really explaining glossolaly; *i.e.*, in tracing its component parts to their sources. Pfister now makes an initial attempt to explain this phenomenon through the psychological analysis of individuals in whom it appears.

Several persons placed themselves at his disposal. Of these he analyzed one (a twenty-four-year-old boy) in ten sittings, in the following fashion: He had the subject utter a spontaneous speech, which he wrote down. Then he read it aloud and, at each individual word, encouraged free association on the part of the patient by asking: "What comes to your mind in this connection?" The final result in each instance was a connected speech, dealing with childhood experiences and unfulfilled wishes.

As a result of various investigations, it appeared that the associations of each person converge to a certain common point of connection. They are always groups of related, emotionally toned concepts (complexes). On the basis of the material thus gained, Pfister defines glossolaly as automatic reproductions, similar to speech, whose content is unknown to the speaker.

He divides the cases examined by him into two groups. One deals with the automatic distortion of a normal language, which exhibits infantile characteristics and is generally derived from a wish to master the language in question. Pfister describes the second kind of glossolaly as ungrammatical or imaginative glossolaly. This form of speech reproduces a great number of memories in a characteristically concise fashion, in which every grammatical form is lacking. Certain analogies to a definite language are apparent; occasional remote traces of rhyme and rhythm.

In the place of grammatical structure, glossolaly shows a psychological construction, which is like that of dreams and neurotic symptoms. The organizing principle is, as there, a complex, which in this case manifests itself through phonetic expression. Behind all the examples examined by him, Pfister discovered painful thoughts, which revived analogous experiences—for the most part infantile—repressed by consciousness but now brought forth in disguised form.

Motives for glossolaly were found to be, above all, erotic emotions; secondarily, pride, longing for a more remunerative position, and the



like. The infantile origin is ever more apparent than in dreams. In the beginning, glossolaly appears only in enthusiastic moods, later in calmer emotional states and at will.

The biological interpretation of glossolaly lies, as in dreams and neurotic symptoms, in the fact that wishes, unfulfilled in reality, are realized in the realm of fantasy. Therefore, glossolaly represents the fulfilment of wishes in the Freudian sense. It is also directly or indirectly based on the suggestion derived from early Christian glossolaly, which has played a rôle in every known instance. In the Biblical statements concerning the glossolaly of Paul, Pfister finds exactly the same features as in the investigations made by himself.

The young man whose utterances Pfister has most completely analyzed, confided to him in the course of the experiment that he felt inwardly urged to put characteristic marks on paper. Pfister has printed rich interpretations of this cryptography. The work of deciphering it was similar to that entailed in glossolaly. Pfister induced the subject to gaze at mark after mark and to name the word which occurred to him in each case. In this manner there resulted a connected text of a religious nature, which was markedly, and advantageously, different from the usual literary productions of the young man.

On the basis of a careful comparison of this text with the individual characters, the experimenter learned to recognize this writing as an exact counterpart of glossolaly. He, therefore, suitably defines it as automatic reproduction, whose content is unknown to the writer. He differentiates two principal types, (1) the automatic fashioning of a normal alphabet, and (2) the automatic drawing of figures.

Concerning the latter he draws a number of very interesting conclusions. This "imaginative cryptography" is either word or sentence writing. In the writing of words it is remarkable that often words differing greatly phonetically but related as to meaning are represented by similar figures. The writing is not, therefore, stenography—in spite of its partial outward similarity to such a system—but ideography. The grammar is primitive, and lacks every differentiation. The same form can be a substantive or a verb, a relative pronoun or an adjective, a subject or a predicate. The meaning of a figure is derived from its position with regard to the whole (exactly as in the Chinese language).

In the writing of sentences, Pfister noted that those parts of the sentence which have a purely formal meaning, as copulas and relative pronouns, are not represented by special forms (in which respect certain languages may be compared, which have no special forms for these parts of speech). In this respect, also, the sentence writing exhibits a graphic analogy to vocal speech, since, in both cases, the sentence is the fundamental unit; separation into different parts of speech follows later.

11. *A Casuistic Communication Concerning Infantile Theories of Sexual Processes.*—A normal three-and-a-half-year-old girl was presented with a brother, whose arrival caused her a great deal of joy. The information that the child had grown in the mother did not seem to interest her much. Before the birth of her brother the little girl had at times made remarks concerning the increasing girth of her mother. She herself wanted to eat a lot, so as to become round.

She became very much interested in the baby and in the act of nursing. Upon being bitten by a mosquito one day, she told everybody that a small breast was growing upon her. She complained bitterly when the small breast disappeared. When the baby was four months old, the mother told her daughter Anderson's story of "The Ugly Duckling." The child showed keen interest in the tale. From that time on she wished to have the beginning of the fairy tale repeated, in particular that part in which the duck produces the young ones. She would ask for the story by saying: "Tell me about the lady and how the children come," although she knew perfectly well that the story concerns a duck and not a woman. Upon being asked by her mother why she always wanted that story, the little one said: "Because it gives me much pleasure." To the question: "What gives you pleasure?" she replied: "Why, the way in which the little children come out." After a pause, she laughed and said "I dreamed last night that Suppenkasper (a character in Strumpelpeter) fell into the toilet." Suppenkasper in the story gets thinner and thinner, until he finally dies. After death he grows again. He is a symbol of the life cycle.

This observation is identical with the little girl's dream reported in Jung's "Conflicts of the Child Soul"; it corroborates also the "lumph theory" of little Hans, whose analysis Freud has reported.

12. *Criticism of Bleuler's Theory of Schizophrenic Negativism.*—Jung considers that Bleuler's work in addition to being a comprehensive formulation of the various manifestations of negativism is especially worthy of attention because of his new psychological conception of ambivalency or ambitendency, that is, the balancing of every tendency (in the physical realm) by a contrasting one, and ambivalency, in which every emotional tone is balanced by its opposite; whereby every affect-laden idea has an ambivalent character.

These formulations are founded upon the observations made in cases of katatonia. Psychoanalysis is well acquainted with these facts and they have been implied in the concept of resistance.

Bleuler goes on to say that the determining factors in negative phenomena are:

- 1st—Ambitendency.
- 2d—Ambivalency.
- 3d—Schizophrenic dissociation of the personality.

Upon the basis of such a disposition positive and negative manifestations can follow each other without rhyme or reason.

Jung points out, however, that in every instance of ambivalency, *i.e.*, where a more or less unexpected negative instead of a positive reaction occurs there is a strongly marked cause, arising from a complex. This fact contradicts the impression given by Bleuler that one tendency easily calls up its opposite. For even in schizophrenia the resistance possesses a systematic character.

Not ambivalency but the tendency to resistance lies at the basis of negativism. Ambivalence cannot be classed with the schizophrenic splitting off of the psyche; it merely brings to light existing subconscious associations of contrast. The same is true of ambitendency. This is true not only in schizophrenia but also in the neuroses and for normal states.

Resistance is the compelling factor which brings about a manifestation of the everywhere latent ambivalency. It implies the presence of two conflicting forces, which manifest themselves in the patient's impulses.

Since a complex is the cause of resistance, the theory of negativism must accord with the theory of the complex.

*According to Bleuler the causes of negativism are:*

- (a) Autistic withdrawing of the patient into his fantasies.
- (b) The presence of a life wound (complex) which desires protection from contacts.
- (c) Misunderstanding of one's surroundings and its desires.
- (d) A directly hostile attitude toward one's surroundings.
- (e) Pathological irritability of schizophrenics.
- (f) The "urge of thought" and other difficulties of action and thought.
- (g) Often sexuality, with its ambivalent emotional tone, is one of the roots of negativistic reaction.

Jung shows that the withdrawing of the patient into the realm of fantasy for fear of disturbing the life wound (complex), misunderstanding and hostility toward real surroundings and irritability are characteristics which accompany a complex. Likewise the disturbance of thought processes in schizophrenics is the result of a complex. We have here compulsive thinking which is primarily a complex thought and secondly a sexualizing of the thought.

Jung fails to understand why Bleuler considers sexuality only as a tentative cause of negativism. Psychoanalysis has proved that negativism is the result of resistance, which, as in all other neurotic cases springs from certain forms of psychosexual development.

At the present day there is scarcely a doubt that schizophrenia (under the predominating introversion mechanism) possesses the same mechan-

ism as every other psychoneurosis. Its individual symptoms must, therefore, be regarded from the psychoanalytic standpoint, especially if the investigation deals with their origin.

13. *Answer to Jung's Observations on the Theory of Negativism.*—According to Bleuler his conception differs from Jung's in that he regards a sort of loosening of associations in schizophrenia as the primary factor, whereas Jung traces everything to the working of a complex. But in truth, he says, the two theories are not so incomplete as would at first appear.

When Bleuler stated that positive and negative reactions replace each other "without choice" he does not deny the existence of a cause for every psychic act. He simply means that that unity of action is missing which results in a logical act after the weighing of the two opposing forces. There are present also chance factors which are determining for action. These chance factors explain why the same stimulus calls up at times negative, at time positive responses.

He does not place ambivalency on a par with the schizophrenic splitting off of the psyche. He means simply that ambivalency everywhere present, is of great importance in schizophrenia, where association is a primary factor.

Bleuler does not quite understand Jung's conception of resistance as a basis of negativism. To him autistic withdrawing is not identical with the overgrowth of complex fantasies. Neither is the life wound identical with this shutting off (of reality); the latter is rather a result of the former. Moreover, this autistic withdrawing has not only a negative basis (avoidance of irritation) but a positive one (desire for inner peace). It may, therefore, take place without the presence of a life wound.

While admitting that misunderstanding of the outside world is often a "complex assimilation" Bleuler points out that not only primary causes but secondary ones may give rise to this process. Likewise instances in which the complex is not present may produce a hostile attitude toward one's surroundings, and, further, irritability may exist without a complex and a complex without irritability.

Bleuler reasserts his conviction that the blocking of thoughts is a primary factor in negativism. As for sexuality, he does not deny that it may work indirectly through a complex. He believes, however, that it may operate directly as well.

14. *Psychoanalysis in a Case of Melancholic Depression.*—A forty-two-year-old inkeeper exhibits the typical symptoms of melancholic depression (drowsiness, lack of ambition, feelings of self-reproach, suicidal intentions, loss of weight, physical oppression, etc.). He has been suffering for a period of one and a half years. Has twice been committed.

Family history: two maternal uncles melancholy, confined in institutions. Patient's mother and her uncle inclined towards melancholia. Causes unknown. Financial situation good. Patient's wife and three children well.

The association experiment reveals complexes directed against the patient's wife. For some time the patient has been wholly impotent in relation to her. During this period he has masturbated. He always gets along better with men than with women. His dreams and fantasies center about scenes of pollution with men. He is fond of cooking, of looking after the children.

The past history reveals the fact that the patient grew up under the tyranny of a stern brother. After marriage he lived with his father-in-law, who ruled the household. Two years before, the father-in-law had become insane and been removed to an institution. Since that event the patient has entertained the fear that he will suffer the same fate.

At the end of four analytical sittings, in which facts concerning homosexuality were made clear to the patient, the oppression and unrest have disappeared; the patient is able to resume work. A report from his six months later, shows him to be in all respects normal.

The case is one of hereditary psychogenic depression, probably with a homosexual basis. The picture belongs to the class of melancholic depression. In this case the outbreak occurred after the loss of the last object towards which the libido had been directed.

## BOOK REVIEWS

THE FABRIC OF DREAMS. By Katherine Taylor Craig. E. P. Dutton & Co., New York, 1918. Pp. 380. Price \$2.50 net.

To begin with, the writer of this book is credited by the publishers with being a talented occultist. We therefore must be prepared for finding that the problems presented by the dream will be dealt with by her from the mystical viewpoint. This is, as a matter of fact, the way in which she handles the question. There is, for example, a chapter on the sixth sense, and telepathy is a recognized fact, while an astral body is put forth as a possible explanation of certain phenomena. The book contains a great mass of evidential material drawn from all sources, from the dream interpretations of Joseph to those of Freud, including references to literature, alleged historical occurrences, evidence presented to the Society for Psychical Research, and even newspaper accounts, all presented in the same way, apparently conceived to have the same evidential value. The book contains a running commentary upon various methods of interpretation, including the psychoanalytic, which, however, the author apparently has only a meager understanding of, although she is open-minded and fair in her treatment of it. Gypsies seem to be given as much credit for dream interpretation as anyone else. In the latter part of the book the various interpretations of typical dreams are given, and there is a long alphabetical list of dream symbols taken mostly from Artemidorus. There is a long chapter on interpretation of dreams by means of the ancient art of geomancy as set forth in the "Royal Book of Dreams" of Raphael (1830). These contributions are of course interesting as such, but have not been presented in an especially valuable way. The book as a whole seems to have little coherence, though there is much interesting matter in it.

WHITE.

THE UNSOUND MIND AND THE LAW. By George W. Jacoby. Published by Funk & Wagnalls Company, New York and London, 1918. Pp. 424. Price \$3.00 net.

Unfortunately the psychiatrist is forced to assume a different personality when he appears in court than when he appears at the bedside. This is true largely because of the failure of the law to pay any attention to scientific problems, and the further fact that as a result the lawyer and the doctor speak essentially different languages. Aside from this, the medical expert, if he is adequately and efficiently to deal with the situation in which he finds himself, must have a working knowledge



of the criminal law and the methods of procedure. As a result, therefore, there has grown up a more or less illy defined specialty which has been recently termed alienistics. This book is an essay in this specialty and as such is deserving of the most favorable criticism. It deals with the subject matter of psychiatry not from the essentially scientific or interpretative point of view, but from the descriptive and medico-legal point of view. Considered solely from this angle, which is the angle from which the author presents his material, and from which he undoubtedly desires his work considered, the book is an excellent one; more particularly is it excellent for the lawyer than for the psychiatrist, for the psychiatrist hardly needs it and the legal information it contains is not considerable. For the lawyer, however, it ought to materially assist him in relating himself to the problems in mental medicine as they present in his practice. Dr. Jacobi is to be congratulated upon completing a most difficult task in a highly commendable manner.

WHITE.

THE CHILD'S UNCONSCIOUSNESS. By Wilfrid Lay. Published by Dodd, Mead & Co., New York, 1919. Pp. 3289.

The proponents of psychoanalysis have always believed that one of the most practical utilizations of the knowledge gained by this method of the study of the mind would be in its application to the problems of education. This book is written by a teacher and is an effort to apply the principles of psychoanalysis to the various problems of education and also to assist in the better understanding and relating of the teacher and pupil. It is a worthy effort in this direction and is written in a simple and lucid style, which can be understood by the lay reader and by the teacher. The material on the whole is excellent. The reviewer thinks that it is rather unfortunate to refer to certain ideas as hereditary because it does not seem to him that that can adequately express the real facts, except the idea of heredity is explained to include so much that it becomes meaningless. If the germ is supposed to contain the potentialities of everything that subsequently develops in the life of the individual, such a description of ideas as hereditary would be warranted, but such a concept only interferes with a true understanding of the real origin and meaning of ideas as organs of the mind. In the same way the thesis of the author, that the conscious can in any way affect the unconscious, might be questioned. If the unconscious is, as the reviewer believes, our historical past, it cannot be changed by the present. The tendencies in that past can only be redirected and reassimilated to the present in the new directions. Speaking also of emotions as being always projected to some outward source, seems also to be inaccurate. The anxiety of certain neurotics is frequently expressed by them as not being projected outward, being a feeling for which they have no explana-

tion, and one that seems to be entirely from within. Such minor criticisms of course may be made without detracting from the value of the book as a whole. It is a decided step in the right direction and a practical application of psychoanalytic principles.

WHITE.

HANDBOOK OF MENTAL EXAMINATION METHODS. By Shepherd Ivory Franz. Published by The Macmillan Company, New York, 1919. Pp. 193. Price \$2.00.

This book replaces a previous work of some years ago by Dr. Franz on the same subject. It is intended, as the author states, to give to the psychiatrist and neurologist methods of examination which have been found successful by the psychologist. The subject matter dealt with involves sensation, movement, speech, attention, apprehension, perception, memory, association, calculation tests, time of mental processes, general intelligence, and mental tests. Under these heads are discussed the technique of applying specific tests for determining mental activity in the particular realm under discussion and for determining both the quantitative and the qualitative response. The interpretation of the data is also discussed. In a very clear and lucid style the author gives the information with relation to the tests in these various departments of mind, using those that are more readily applicable, and from which results are practicable. For a work on mental tests the book is to be highly recommended as useful and stimulating.

WHITE.

THE BLIND, Their Condition and the Work being done for Them in the United States. By Harry Best, Ph.D. The Macmillan Company, New York, 1919. Pp. 763. Price \$4.00.

This work considers problems of the blind from the legal, economic, prophylactic, and educational viewpoints, discusses the intellectual and material provision for them, and gives an account of the organizations interested in them. From these points of view the work is encyclopedic, containing a large mass of information from all sorts of sources, and is a most valuable reference book along the lines of the matters treated. The book is invaluable for all those interested in this special subject. The psychologist of course would like to see a careful setting forth of the mental condition of the blind from the newer points of view, but such a discussion would probably be material for another volume. The present volume cannot but be stimulating and helpful to all who are interested in the blind, and to the blind themselves it offers prospects for a better assimilation by the body social and a larger opportunity as a result.

WHITE.

**THE EROTIC MOTIVE IN LITERATURE.** By Albert Mordell. Published by Boni and Liveright, New York, 1919. Pp. 250.

This is an especially interesting book for psychoanalysts, as it is an attempt to apply the psychoanalytic principles to literary criticism. The author deals with the general aspect of the subject in a few introductory chapters illustrating the principles involved by frequent references to literature and to the lives of authors, and in the latter part of the book he takes up particularly studies of Keats, Shelly, Poe and Hearn. Perhaps the main thesis of the book is that an author's literary productions cannot be adequately understood without reference to his life, particularly of course to those events in his life of marked emotional value. There is a very interesting chapter on sexual symbolism in literature which is widely illustrated by literary references.

While the book in a sense only elaborates the relations between the life of the author and his works, which has been understood to be of importance by literary critics for a long time, still this elaboration is along the lines which have become familiar to us as a result of psychoanalytic research and therefore results in a very much more definite understanding of the relationship of the work with the author's life than has been possible heretofore. The lines of inquiry are also fairly clearly laid down so that in taking up the problem of a literary work it is quite evident the directions in which the author's life needs illumination in order to explain it. This book should be welcomed by psychoanalysts as a very well conceived application of psychoanalytic principles to literary criticism.

WHITE.

**SPEECH TRAINING FOR CHILDREN, The Hygiene of Speech.** By Margaret Gray Blanton and Smiley Blanton. New York, The Century Co., 1919. Pp. 261.

This little book is a study in particular of the hygiene of speech, and while the authors very properly give an account of the speech activities, both nervous and muscular, and the various mechanical situations which modify it, they show a very full appreciation that speech is a form of expression which is largely emotionally guided and the product of the child's environment in the largest sense. While the book contains suggestions for dealing with stammerers and stutterers in the way of re-educational exercises and the like, it is replete with good advice on the general hygiene of dealing with the child in the family and the school. Its broad attitude in these matters commends it, and while it does not take up specifically some of the disturbances of speech which are due to specific affect-laden complexes in the unconscious, it recognizes their existence and importance. The book is a distinctly wholesome discussion of the hygiene of the child from the angle of speech expression.

WHITE.

**MENTAL DISEASES.** By Walter Vose Gulick, M.D. C. V. Mosby Company, St. Louis, 1918. 142 pages.

This little book makes brevity its principal appeal. It is comprised of only 139 pages, well printed in large clear type, with some 36 illustrations, each one of which takes up a whole or a considerable portion of the page. It goes without saying that the subject of mental diseases can hardly be adequately condensed within such limits. The author has done as well as could be expected, however, and has prepared a book which is simple in its presentation, easily understandable, and might well be of value particularly to nurses in training in the various state hospitals.

WHITE.

**NERVE CONTROL AND HOW TO GAIN IT.** By H. Addington Bruce. Published by Funk & Wagnalls Company, New York and London, 1918. Price \$1.00 net. Pp. 307.

Another book by Mr. Bruce on the general subject of Mental Hygiene. It consists of some 58 short chapters on different aspects of the subject which have already appeared as daily talks in the columns of the associated newspapers of the United States and Canada. As always, Mr. Bruce writes in a happy vein of optimism and helpfulness for those who are in trouble and the note that he strikes is uniformly wholesome.

WHITE.

**PAPERS ON PSYCHOANALYSIS.** By Ernest Jones, M.D. Revised and Enlarged edition; published by William Wood and Company, New York, 1919. Pp. 715. Price \$7.00.

This, the second edition of Jones's work on Psychoanalysis is like the first, a reprinting of papers which have appeared elsewhere, except that the papers instead of being chronologically arranged, are arranged according to general topics. The book is very much enlarged by the addition of several new papers, noticeably one on the Unconscious and one on War Shock. There is a glossary of psychoanalytic terms and a very full and useful index. Whatever Jones writes on this subject is worth reading, and the present volume contains the best of his contributions.

WHITE.

**SANE SEX LIFE AND SANE SEX LIVING.** By H. W. Long, M.D. Published by Richard Badger, Boston, 1919. Pp. 157. Price \$5.00.

This book is a courageous statement by the author of his opinions upon intimate matters of sex relationship which are usually studiously avoided.

WHITE.

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